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VOL II.

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Reliquiæ Liturgicæ.

DOCUMENTS,

CONNECTED WITH THE

Liturgy of the Church of England;

EXHIBITING

THE SUBSTITUTES THAT HAVE BEEN
SUCCESSIVELY PROPOSED FOR IT AT HOME, AND THE
ALTERATIONS THAT HAVE BEEN MADE IN THE
ADAPTATION OF IT TO OTHER CHURCHES.

EDITED

BY THE REV. PETER HALL, M.A.

IN FIVE VOLUMES.

Vol. II.—The Scottish Prayer-Book.

BATH: PRINTED BY BINNS AND GOODWIN.

MDCCCXLVII.

THEOLOGICAL LIBRARY
UNIVERSITY OF TORONTO

THE
BOOKE OF
COMMON PRAYER,
AND
ADMINISTRATION OF THE
Sacraments.

And other parts of divine Service for
the use of the CHURCH of
SCOTLAND.



EDINBURGH,
Printed by *Robert Young*, Printer to the
Kings most Excellent Majestie.

M. DC. XXXVII.
CUM PRIVILEGIO.



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A PROCLAMATION

For the authorizing of the Book of Common Prayer to be used throughout the Realm of *Scotland*.

CHARLES, by the grace of God, King of *Great Britain*, *France*, and *Ireland*, Defender of the Faith, To our Lovits Messengers, our Sheriffs in that part, conjunctly and severally, specially constitute, greeting. Forasmuch as We, ever since our entry to the imperial Crown of this our ancient kingdom of *Scotland*, especially since our late being here in the same, have divers times recommended to the Archbishops and Bishops here the publishing of a Public Form of Service, in the Worship of GOD, which we would have uniformly observed therein : And the same being now condescended upon, although We doubt not but all our subjects, both Clergy and others, will receive the said Public Form of Service with such reverence as appertaineth : Yet, thinking it necessary to make our pleasure known, touching the authorizing of the Book thereof,—

OUR WILL IS, and We charge you straitly, and command, that incontinent these our Letters seen, you pass, and in our

Name and Authority command and charge all our subjects, both ecclesiastical and civil, by open Proclamation at the Market Crosses of the Head Boroughs of this our Kingdom, and other places needful, to conform themselves to the said Public Form of Worship, which is the only Form which We (having taken the counsel of our Clergy) think fit to be used in GOD'S Public Worship in this our Kingdom: Commanding also all Archbishops, and Bishops, and other Presbyters and Churchmen, to take a special care that the same be duly obeyed and observed, and the contraveners condignly censured and punished; and to have special care that every Parish, betwixt and Pasch * next, procure unto themselves two at least of the said Books of Common Prayer, for the use of the Parish. The which to do, we commit to you conjunctly and severally our full power by these our Letters, delivering the same by you duly executed and indorsed again to the bearer.

Given under our Signet, at *Edinburgh*, the Twentieth day of *December*, and of our Reign the Twelfth Year, 1636.

Per actum Secreti Consilii.

* So in the original: there seems to be a word omitted; but the sense, no doubt, is, "between *this* and *Easter* next."—P. II.

THE PREFACE.

THE Church of Christ hath in all ages had a prescript Form of Common Prayer, or Divine Service ; as appeareth by the ancient Liturgies of the Greek and Latin Churches. This was done, as for other great causes, so likewise for retaining an uniformity in God's worship ; a thing most beseeming them that are of one and the same profession. For by the Form that is kept in the outward worship of God, men commonly judge of Religion. If in that there be a diversity, straight they are apt to conceive the religion to be diverse. Wherefore it were to be wished, that the whole Church of Christ were one as well in form of Public Worship, as in doctrine : and that as it hath

but one Lord, and one faith, so it had but one heart, and one mouth. This would prevent many schisms and divisions, and serve much to the preserving of unity. But since that cannot be hoped for in the whole Catholic Christian Church ; yet, at least, in the Churches that are under the protection of one sovereign Prince the same ought to be endeavoured.

It was not the least part of our late Sovereign King *James*, of blessed memory, his care, to work this uniformity in all his dominions : but, while he was about to do it, it pleased God to translate him to a better kingdom. His Majesty that now reigneth, (and long may he reign over us in all happiness !) not suffering his father's good purpose to fall to the ground, but treading the same path, with the like zeal and pious affection, gave order, soon after his coming to the crown, for the framing of a Book of Common Prayer, like unto that which is received in the Churches of *England* and *Ireland*, for the

use of this Church. After many lets and hindrances, the same cometh now to be published, to the good (we trust) of all God's people, and the increase of true piety and sincere devotion amongst them.

But as there is nothing, how good and warrantable soever in itself, against which some will not except ; so it may be, that exceptions will be taken against this good and most pious work, and, perhaps, none more pressed than that we have followed the Service-Book of England. But we should desire them that shall take this exception, to consider, that, being (as we are, by God's mercy) of one true profession, and otherwise united by many bonds, it had not been fitting to vary much from theirs, our especially coming forth after theirs ; seeing the disturbers of the Church, both here and there, should by our differences, if they had been great, taken occasion to work more trouble. Therefore did we think meet to adhere

to their Form, even in the Festivals, and some other rites not as yet received nor observed in our Church, rather than, by omitting them, to give the adversary to think that we disliked any part of their Service.

Our first Reformers were of the same mind with us, as appeareth by the ordinance they made, that in all the parishes of this realm the Common Prayer should be read, weekly, on *Sundays*, and other Festival Days, with the Lessons of the Old and New Testament, conform to the order of the Book of Common Prayer; (meaning that of *England*: for it is known that divers years after we had no other order for Common Prayer.) This is recorded to have been the first head concluded in a frequent Council of the Lords and Barons professing Christ Jesus. We keep the words of the History: *Reli-*

• *The History of the Church of Scotland*, p. 218. *gion was not then placed in rites and gestures, nor men taken with the fancy of extemporary prayers.** Sure, the

Public Worship of God in his Church, being the most solemn action of us his poor creatures here below, ought to be performed by a Liturgy advisedly set and framed, and not according to the sudden and various fancies of men. This shall suffice for the present to have said. The God of mercy confirm our hearts in his truth, and preserve us alike from profaneness and superstition! Amen.

ALL Presbyters and Deacons shall be bound to say Daily the Morning and Evening Prayer, either privately or openly, except they be let or hindered by some urgent cause. Of which cause, if it be frequently pretended, they are to make the Bishop of the Diocese, or the Archbishop of the Province, the judge and allower.

And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably letted, shall say the same in the Parish Church, or Chapel, where he ministereth ; and shall toll a bell thereto a convenient time before he begin, that such as be disposed may come to hear God's word, and to pray with him.

OF CEREMONIES;

WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected. Other there be, which, although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And

although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God.

Let all things be done among you (saith St. Paul) in a seemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs; and again, on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet, lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable. Wherefore *St. Augustine* in his time complained, that they were grown to such a number, that the

estate of Christian people was in worse case concerning that matter than were the Jews; and he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it.

But what would *St. Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth, Christ's benefits unto us.

And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was;) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiabable avarice of such as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now, as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are

retained still. If they consider that without some Ceremonies it is not possible to keep any order or quiet discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew; then, such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness; which (as much as may be, with the true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover they be neither dark nor dumb Ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like, that they in time to come should be abused as others have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only. For we think it convenient that every country

should use such Ceremonies, as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition: and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

The Table and Calendar, expressing the Order of Psalms to be said at Morning and Evening Prayer throughout the Year; except certain Proper Feasts, as the Rules following more plainly declare.

THE Psalter shall be read through once every month, save *February*; and in that month so far as the Psalms are appointed for twenty-eight, or twenty-nine days in the Leap-Year.

And whereas many months have thirty-one days apiece, it is ordered that the Psalms shall be read the last day of the said months which were read the day before; so that the Psalter may begin again the first day of the next month ensuing.

And where the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time: it is so ordered, that at one time shall not be read above four or five of the said portions, as you shall perceive to be noted in this Table following.

And here is also to be noted, that in this Table, and in all other parts of the Service where any Psalms are appointed, the number is expressed after the great English Bible, which from

the 9th Psalm unto the 148th Psalm (following the division of the *Hebrews*) doth vary in numbers from the common Latin translation.

The Order how the rest of Holy Scripture (beside the Psalter) is appointed to be read.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, and shall be read through every year once ; except certain Books and Chapters which be least edifying, and might best be spared, and therefore are left unread.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of the which there be only certain Lessons appointed upon divers Proper Feasts.

And to know what Lessons shall be read every day, find the day of the month in the Calendar following; and there ye shall perceive the Books and Chapters that shall be read for the Lessons both at Morning and Evening Prayer.

And here is to be noted, that whensoever there be any Proper Psalms or Lessons appointed for the *Sundays*, or for any Feast, Moveable or Unmoveable ; then the Psalms and Lessons appointed in the Calendar shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and Gospel

appointed for the *Sunday*, shall serve all the week after, except there fall some Feast that hath his proper Collect Epistle, and Gospel ; as it is on *Ash-Wednesday*, and on every day in the Holy Week next before *Pash* or *Easter* : but on all those days the Psalms and Lessons shall be the same which fall in course as they are in the Calendar.

When the years of our Lord may be divided into four even parts, which is every fourth year, then the Sunday Letter leapeth : and that year the Psalms and Lessons which serve for the 28th day of *February*, shall be read again the day following, except it be *Sunday* ; which hath proper Lessons of the Old Testament appointed in the Table serving to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel, is not expressed, there ye must begin at the beginning of the Chapter. And wheresoever is not expressed how far shall be read, there shall you read to the end of the Chapter.

Item, So oft as the first Chapter of *St. Matthew* is read either for Lesson or Gospel, ye shall begin the same at (*The birth of Jesus Christ was on this wise, &c.*) and the third Chapter of *St. Luke's* Gospel shall be read unto (*So that he was supposed to be the son of Joseph.*)

PROPER LESSONS to be read for the First Lessons, both at Morning and Evening Prayer, on the *Sundays* throughout the Year; * and for some also the Second Lessons.

	<i>Matins.</i>	<i>Evensong.</i>		<i>Matins.</i>	<i>Evensong.</i>
<i>Sundays of Advent.</i>			<i>First Sunday in Lent.</i>	<i>Gen. xix.</i>	<i>Gen. xxii.</i>
The first.	Isai. i.	Isai. ii.	ii.	xxvii.	xxxiv.
ii.	v.	xxiv.	iii.	xxxix.	xlii.
iii.	xxv.	xxvi.	iv.	xliii.	xliv.
iv.	xxx.	xxxii.	v.	Exod. iii.	Exod. v.
			vi.	ix.	x.
<i>Sundays after Christmas.</i>			<i>Easter-Day.</i>		
The first.	xxxvii.	xxxviii.	1 Lesson.	Exod. xii.	Exod. xiv.
ii.	xli.	xliii.	2 Lesson.	Rom. vi.	Acts ii.
			<i>Sundays after Easter.</i>		
<i>Sundays after the Epiphany.</i>			<i>First Sunday.</i>	<i>Num. xvi.</i>	<i>Num. xxii.</i>
The first.	xli v.	xlvi.	ii.	xxiii.	xxv.
ii.	li.	liii.	iii.	Deut. iv.	Deut. v.
iii.	lv.	lvi.	iv.	vi.	vii.
iv.	lvii.	lviii.	v.	viii.	ix.
v.	lix.	lxiv.	<i>Sunday after Ascension-day.</i>	Deut. xii.	Deut. xiii.
<i>Septuagesima.</i>	Gen. i.	Gen. ii.	<i>Whit-Sunday.</i>		
<i>Sexagesima.</i>	iii.	vi.	1. Lesson.	Deut. xvi.	Prov. ii.
<i>Quinquagesima.</i>	ix.	xii.	2. Lesson.	Acts x.	Acts xix.
				<i>from v. 34 unto v. 21. to the end.</i>	

* The other edition reads *the whole Year.*—P. II.

<i>Trinity Sunday.</i>	<i>Matins.</i>	<i>Evensong.</i>	<i>Sundays after Trinity.</i>	<i>Matins.</i>	<i>Evensong.</i>
1. Lesson.	Gen. xviii.	Josh. i.			
2. Lesson.	Matt. iii.		xix.	Dan. iii.	Daniel vi.

Sundays after Trinity.

	<i>Matins.</i>	<i>Evensong.</i>		<i>Matins.</i>	<i>Evensong.</i>
First.	Joshu. x.	Jos. xxiii.	xxii.	Prov. ii.	iii.
ii.	Judg. iv.	Judg. v.	xxiii.	xi.	xii.
iii.	1 Sam. ii.	1 Sam. iii.	xxiv.	xiii.	xiv.
iv.	xii.	xiii.	xxv.	xv.	xvi.
v.	xv.	xvii.	xxvi.	xvii.	xix.

Lessons proper for some Holy-Days.

	<i>Matins.</i>	<i>Evensong.</i>		<i>Matins.</i>	<i>Evensong.</i>
vii.	xxii.	xxiv.			
viii.	1 King. xiii.	1 King. xvii.	<i>St. Thos.</i>		
ix.	xviii.	xix.	the Apost.	Pro. xxiii.	Pro. xxiv.
x.	xxi.	xxii.	<i>Nativity of Christ.</i>		
xi.	2 King. v.	2 King. ix.	1. Lesson	Isai. ix.	Is. vii. <i>from v. 10. unto the end.</i>
xii.	x.	xviii.	2. Lesson.	Luke ii. <i>unto v. 15.</i>	Titus iii. <i>from v. 4. unto 9.</i>
xiii.	xix.	xxiii.	<i>St. Stephen</i>		
xiv.	Jerem. v.	Jer. xxii.	1. Lesson.	Pro. xxviii.	Eccles. iv.
xv.	xxxv.	xxxvi.	2. Lesson.	Acts vi. <i>from v. 8. to ch. vii. v. 30.</i>	Acts vii. <i>from v. 30. unto 55.</i>
xvi.	Ezek. ii.	Ezek. xiv.			
xvii.	xvi.	xviii.			
xviii.	xx.	xxiv.			

<i>St. John.</i>	<i>Matins.</i>	<i>Evensong.</i>	<i>East·Even·</i>	<i>Matins.</i>	<i>Evensong.</i>
1. Lesson.	Eccles. v.	Eccles. vi.		Zech. ix.	Exod. xiii.
2. Lesson.	Apocal. i.	Apoc. xxii.			
<i>Innocents' Day.</i>	Exod. i.	Jer. xxxi. unto v. 18.	<i>Monday in East·week</i>		
<i>Circumcision·Day.</i>			1. Lesson.	Exod. xvi.	Exod. xiv.
1. Lesson	Gen. xvii.	Deut. x. from v. 12. unto end.	2. Lesson.	Mat. xxviii	Acts iii.
2. Lesson.	Rom. ii.	Col. ii.	<i>Tuesday in East·week</i>		
<i>Epiphany.</i>			1. Lesson.	Exod. xx.	Ex. xxxii.
1. Lesson.	Isai. lx.	Isai. xlix.	2. Lesson.	Luke xxiv unto v. 13.	1 Cor. xv.
2. Lesson.	Luke iii.	John ii. unto v. 12.	<i>St. Mark.</i>	Eccles. iv.	Eccles. v.
	to v. 23. Being, as was supposed, the son of Joseph.		<i>Philip and Jacob.</i>	Eccles. vii.	Eccles. ix.
<i>Conversion of St. Paul.</i>			<i>Ascension·day.</i>	Deut. x.	2 King ii.
1. Lesson.	Wisd. i.	Wisd. ii.	<i>Monday in Whitsun·week.</i>		
2. Lesson.	Acts xxii. unto v. 22.	Acts xxvi.	1. Lesson.	Gen. xi. unto v. x.	Numb. xi. from v. 16. unto 30.
<i>Purification of the V. Mary.</i>	Wisd. iv.	Wisd. vi.	2. Lesson.	1 Cor. xii.	
<i>Annunciation of our Lady.</i>	Eccles. ii.	Eccles. iii.	<i>Tuesday in Whitsun·week.</i>	1 Sam. xix from v. 18. unto the end.	Deut. xxx.
<i>Wed. afore Easter.</i>	Hos. xiii.	Hos. xiv.	<i>St. Barnab.</i>		
			2. Lesson.	Acts xiv.	Acts xv. unto v. 36.
<i>Thur. afore Easter</i>	Dan. ix.	Jer. xxxi.	<i>St. John Baptist.</i>		
<i>Good Fri·day.</i>	Gen. xxii.	Isai. liii.	1. Lesson.	Mal. iii.	Mal. iv.
			2. Lesson.	Matt. xiii.	Matt. xiv. unto v. 13.

	<i>Matins.</i>	<i>Evensong.</i>		<i>Matins</i>	<i>Evensong.</i>
<i>St. Peter.</i>			<i>All Saints.</i>		
2. Lesson.	Acts iii.	Acts iv.	1. Lesson.	Wisd. iii unto v. 13. Wherefore, blessed is the barren.	Wisd. v. unto v. 17.
<i>St. Bartho- lomew.</i>	Ecclus. v.	Ecclu. viii.			
<i>St. Mat- thew.</i>	Eccl. xxxv.	Eccl. xlix.	2. Lesson.	Heb. xi. unto chap. xii. v. 7.	Apoc. xix. unto v. 17.

PROPER PSALMS ON CERTAIN DAYS.

	<i>Matins.</i>	<i>Evensong.</i>
{ Yule, or Christmas-Day. }	{ xix xlv lxxxv }	{ lxxxix cx cxxxii }
	<i>Matins.</i>	<i>Evensong.</i>
{ Pasch, or Easter-day. }	{ ii lvii cxi }	{ cxiii cxiv cxviii }
	<i>Matins.</i>	<i>Evensong.</i>
{ Ascension-day. }	{ viii xv xxi }	{ xxiv lxviii cviii }
	<i>Matins.</i>	<i>Evensong.</i>
{ Whit-Sunday. }	{ xlv xlvii }	{ civ cxlv }

THE TABLE for the Order of the Psalms to be said at Morning
and Evening Prayer.

Days of the Month.	Psalms for	Psalms for
	MORNING PRAYER.	EVENING PRAYER.
1	1, 2, 3, 4, 5.	6, 7, 8.
2	9, 10, 11,	12, 13, 14.
3	15, 16, 17.	18.
4	19, 20, 21.	22, 23.
5	24, 25, 26.	27, 28, 29.
6	30, 31.	32, 33, 34.
7	35, 36.	37.
8	38, 39, 40.	41, 42, 43.
9	44, 45, 46.	47, 48, 49.
10	50, 51, 52.	53, 54, 55.
11	56, 57, 58.	59, 60, 61.
12	62, 63, 64.	65, 66, 67.
13	68.	69, 70.
14	71, 72.	73, 74.
15	75, 76, 77.	78.
16	79, 80, 81.	82, 83, 84, 85.
17	86, 87, 88.	89.
18	90, 91, 92.	93, 94.
19	95, 96, 97.	98, 99, 100, 101.
20	102, 103.	104.
21	105.	106.
22	107.	108, 109.
23	110, 111, 112, 113.	114, 115.
24	116, 117, 118.	119. <i>Inde 4.</i>
25	<i>Inde 5.</i>	<i>Inde 4.</i>
26	<i>Inde 5.</i>	<i>Inde 4.</i>
27	120, 121, 122, 123, 124, 125.	126, 127, 128, 129, 130, 131.
28	132, 133, 134, 135.	136, 137, 138.
29	139, 140, 141.	142, 143.
30	144, 145, 146.	147, 148, 149, 150.

AN ALMANACK FOR XXXIV. YEARS.

The Year of our Lord.	The Golden Number.	Dominical Letter.	The First Day of Lent.	Pasch-Day.	Ascension-Day.	Whit Sunday.
1637	4	A	22 Febr.	April	18 May	28 May
1638	5	G	7	25 March	3	13
1639	6	F	27	14 April	23	2 June
1640	7	E D	19	5	14	24 May
1641	8	C	10 March	25	3 June	13 June
1642	9	B	23 Febr.	10	19 May	29 May
1643	10	A	15	2	11	21
1644	11	G F	6 March	21	30	9 June
1645	12	E	19 Febr.	6	15	25 May
1646	13	D	11	29 March	7	13
1647	14	C	3 March	18 April	27	6 June
1648	15	B A	16 Febr.	2	11	21 May
1649	16	G	7	25 March	3	13
1650	17	F	27	14 April	23	2 June
1651	18	E	12	30 March	8	18 May
1652	19	D C	3 March	18 April	27	6 June
1653	1	B	23 Febr.	10	19	29 May
1654	2	A	8	26 March	4	14
1655	3	G	28	15 April	24	3 June
1656	4	F E	20	6	15	25 May
1657	5	D	11	29 March	7	17
1658	6	C	24	11 April	20	30
1659	7	B	16	3	12	22
1660	8	A G	7 March	22	31	10 June
1661	9	F	27 Febr.	14	23	2
1662	10	E	12	30 March	8	18 May
1663	11	D	4 March	19 April	28	7 June
1664	12	C B	24 Febr.	10	19	29 May
1665	3	A	8	28 March	4	14
1666	14	G	28	15 April	24	3 June
1667	15	F	20	7	16	26 May
1668	16	E D	5	22 March	30 April	10
1669	17	C	24	11 April	29 May	30
1670	18	B	16	3	12	22

TO FIND EASTER FOR EVER.

The Golden Number.	A	B	C		E	F	G
1	April ix	x	xi	xii	vi	vii	viii
2	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	April i
3	April xvi	xvii	xviii	xix	xx	xiv	xv
4	April ix	iii	iv	v	vi	vii	viii
5	Mar. xxvi	xxvii	xxviii	xxix	xxxiii	xxiv	xxv
6	April xvi	xvii	xi	xii	xiii	xiv	xv
7	April ii	iii	iv	v	vi	Mar. xxxi	April i
8	Aprilxxiii	xxiv	xxv	xix	xx	xxi	xxii
9	April ix	x	xi	xii	xiii	xiv	viii
10	April ii	iii	Ma.xxviii	xxix	xxx	xxxi	April i
11	April xvi	xvii	xviii	xix	xx	xxi	xxii
12	April ix	x	xi	v	vi	vii	viii
13	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	xxv
14	April xvi	xvii	xviii	xix	xiii	xiv	xv
15	April ii	iii	iv	v	vi	vii	viii
16	Mar. xxvi	xxvii	xxviii	xxii	xxiii	xxiv	xxv
17	April xvi	x	xi	xii	xiii	xiv	xv
18	April ii	iii	iv	v	Mar. xxx	xxxi	April i
19	Aprilxxiii	xxiv	xviii	xix	xx	xxi	xxii

¶ When ye have found the SUNDAY LETTER in the uppermost line, guide your eye downward from the same, till ye come right over against the Prime ; and there is shewed both what Month, and what Day of the Month, Easter falleth that year.

JANUARY HATH XXXI. DAYS.

The Moon xxx.

Sun	{ riseth } { falleth }		hour	{ 7.m.12. } { 4.m.48. }		PSALMS	MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.		1 Lesson.	2 Lesson.		
xix	1	A	Kalend	Circumcision.	1	Genxvii	Rom. ii	Deut. x	Colos.ii.	
viii	2	b	iv No.		2	Gen. i	Mat. i	Gen. ii.	Rom. i.	
	3	c	iii No.		3	iii	ii	iv	ii	
xvi	4	d	pridNo		4	v	iii	vi	iii	
	5	e	Nonas.		5	vii	iv	viii	iv	
	6	f	viii Id.	Epiphany.	6	Isa. lx	Lukeiii	Is. xlix	John ii.	
xiii	7	g	vii Id.		7	Gen. ix	Mat. v	Gen. xi	Rom. v.	
ii	8	A	vi Id.	Lucian.	8	xii	vi	xiii	vi	
	9	b	v Id.		9	xiv	vii	xv	vii	
x	10	c	iv Id.		10	xvi	viii	xvii	viii	
	11	d	iii Id.	David King.	11	xviii	ix	xix	ix	
xviii	12	e	prid.Id	Sol in Aquario	12	xx	x	xxi	x	
vii	13	f	Idus.	Mungo Bishop	13	xxii	xi	xxiii	xi	
	14	g	xix kl.	Februarii.	14	xxiv	xii	xxv	xii	
xv	15	A	xviii kl.		15	xxvi	xiii	xxvii	xiii	
iv	16	b	xvii kl.		16	xxviii	xiv	xxix	xiv	
	17	c	xvi kl.		17	xxx	xv	xxxi	xv	
xii	18	d	xv kl.	Pruca.	18	xxxii	xvi	xxxiii	xvi	
i	19	e	xiv kl.		19	xxxiv	xvii	xxxv	1 Cor. i.	
	20	f	xiii kl.	Fabian.	20	xxxvii	xviii	xxxviii	ii	
ix	21	g	xii kl.	Agnes.	21	xxxix	xix	xl	iii	
	22	A	xi kl.	Vincent.	22	xli	xx	xlii	iv	
xvii	23	b	x kl.		23	xliii	xxi	xliv	v	
vi	24	c	ix kl.	Fast.	24	xlvi	xxii	xlvi	vi	
	25	d	viii kl.	Convers. Paul.	25	Wisd. i	Ac.xxii	Wisd.ii	A. xxvi.	
xiv	26	e	vii kl.		26	G. xlvii	M.xxiii	G.xlviii	1 Co.vii.	
iii	27	f	vi kl.		27	xlix	xxiv	l	viii	
	28	g	v kl.		28	Exod. i	xxv	Exod.ii	ix	
xii	29	A	iv kl.		29	iii	xxvi	iv	x	
xix	30	b	iii kl.		30	v	xxvii	vi	xi	
vii	31	c	prid.kl.		31	vii	xxviii	viii	xii	

FEBRUARY HATH XXVIII. DAYS.

The Moon xxx.

Sun	riseth } falleth }	hour	{ 7.m. 14. 4.m. 46. }	PSALMS	MORNING PRAYER.		EVENING PRAYER.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1 d	Kalend		Fast.	2 Exodix	Mark i	Exod. x	1 Cr. xii.
xvi	2 e	iv No.		Purif. of B. Mary.	3 Wisd. iv	ii	Wisd. vi	xiv
v	3 f	iii No.		Blasii.	4 Exod xi	iii	Exo. xii	xv
	4 g	prid No			5 xiii	iv	xiv	xvi
xiii	5 A	Nonas.		Agathe.	6 xv	v	xvi	2 Cor. i.
ii	6 b	viii Id.			7 xvii	vi	xviii	ii
	7 c	vii Id.			8 xix	vii	xx	iii
	8 d	vi Id.			9 xxi	viii	xxii	iv
	9 e	v Id.			10 xxiii	ix	xxiv	v
xviii	10 f	iv Id.			11 xxxii	x	xxxiii	vi
vii	11 g	iii Id.	Sol in Piscibus		12 xxxiv	xi	xxxv	vii
	12 A	prid. Id.			13 xl	xii	Levix ¶	viii
xv	13 b	Idus.			14 Lev. xii	xiii	xvi	ix
iv	14 c	xvi kl.		Valentine.	15 xviii	xiv	xix	x
	15 d	xv kl.		Martii.	16 xx	xv	xxi	xi
xii	16 e	xiv kl.			17 xxiii	xvi	xxiv	xii
	17 f	xiii kl.			18 xxv ¶	Luk. di. i	xxvi	xiii
	18 g	xii kl.		Colman.	19 xxvii	di. i.	Num. v.	Gal. i.
x	19 A	xi kl.			20 Num. vi	ii	viii	ii
	20 b	x kl.			21 ix	iii	x	iii
xvii	21 c	ix kl.			22 xi	iv	xii	iv
vi	22 d	viii kl.			23 xiii	v	xiv	v
	23 e	vii kl.		Fast.	24 xv	vi	xvi	vi
xiv	24 f	vi kl.		S. Matthias.	25 xvii	vii	xx	Ephes. i.
iii	25 g	v kl.			26 xxi	viii	xxii	ii
	26 A	iv. kl.			27 xxiii	ix	xxiv	iii
vi	27 b	iii kl.			28 xxv	x	xxvii	iv
	28 c	prid. kl.			29 xxx	xi	xxxi	v

¶ Note, That the 25th chapter of *Leviticus* must be read from verse 35.

¶ Note, That the 9th chapter of *Leviticus* must be read from verse 22, unto verse 12 in the 10th of *Leviticus*.

MARCH HATH XXXI. DAYS.

The Moon xxx.

Sun	hour		PSALMS	MORNING PRAYER.		EVENING PRAYER.	
	riseth	falleth		6.m.18.	5.m.42.	1 Lesson.	2 Lesson.
xix	1 d	Kalend	David.	30 N.xxxii	Luk.xii	N.xxxv	Eph.vi.
viii	2 e	vi No.	Cedde.	1 xxxvi	xiii	Deut. i	Phil. i.
	3 f	v No.		2 Deut. ii	xiv	iii	ii
xvi	4 g	iv No.		3 iv	xv	v	iii
v	5 A	iii No.		4 vi	xvi	vii	iv
	6 b	pridNo		5 viii	xvii	ix	Colos.i.
xiii	7 c	Nonas.	Perpetue.	6 x	xviii	xi	ii
ii	8 d	viii Id.		7 xii	xix	xiii	iii
	9 e	vii Id.		8 xv	xx	xvi	iv
x	10 f	vi Id.		9 xvii	xxi	xviii	1Thes.i.
	11 g	v Id.	Const.3.King.	10 xix	xxii	xx	ii
xviii	12 A	iv Id.	Gregory.	11 xxi	xxiii	xxii	iii
vii	13 b	iii Id.	Sol in Ariete.	12 xxiii	xxiv	xxiv	iv
	14 c	prid.Id.		13 xxv	John i	xxvi	v
xv	15 d	Idus.		14 xxvii	ii	xxviii	2Thes.i.
iv	16 e	xvii kl.	<i>Aprilis.</i>	15 xxix	iii	xxx	ii
	17 f	xvi kl.	Patrick.	16 xxxi	iv	xxxii	iii
xii	18 g	xv kl.	Cyril Bishop.	17 xxxiii	v	xxxiv	1Tim.i.
i	19 A	xiv kl.		18 Josh. i	vi	Josh. ii	ii. iii.
	20 b	xiii kl.	CuthbertBishop	19 iii	vii	iv	iv
ix	21 c	xii kl.	Benedict.	20 v	viii	vi	v
	22 d	xi kl.		21 vii	ix	viii	vi
xvii	23 e	x kl.		22 ix	x	x	2Tim.i.
vi	24 f	ix kl.	Fast.	23 xiv	xi	xx	ii
	25 g	viii kl.	Ann. of Mary.	24 Eccl. ii	xii	Eccl.iii	iii
xiv	26 A	vii kl.		25 Jo. xxii	xiii	Jo.xxiii	iv
iii	27 b	vi kl.	Init.Reg.Carol	26 xxiv	xiv	Judg. i	Titus i.
	28 c	v kl.		27 Judg. ii	xv	iii	ii. iii.
xi	29 d	iv kl.		28 iv	xvi	v	Philem
	30 e	iii kl.		29 vi	xvii	vii	Heb. i.
xix	31 f	prid.kl.		30 viii	xviii	ix	ii

APRIL HATH XXX. DAYS.

The Moon xxix.

Sun	{ riseth } { falleth }		hour	{ 5.m.15. } { 6 m.45. }	PSALMS	MORNING PRAYER.		EVENING PRAYER.		
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
viii	1	g	Kalend	Gilbert	Bishop	1	Judg. x	Jno.xix	Judg.xi	Heb.iii.
xvi	2	A	iv	No.		2	xii	xx	xiii	iv
v	3	b	iii	No.	Richard.	3	xiv	xxi	xv	v
	4	c	prid	No	Ambrose.	4	xvi	Acts i	xvii	vi
xiii	5	d	Nonas.			5	xviii	ii	xix	vii
ii	6	e	viii	Id.		6	xx	iii	xxi	viii
	7	f	vii	Id.		7	Ruth i	iv	Ruth ii	ix
	8	g	vi	Id.		8	iii	v	iv	x
x	9	A	v	Id.		9	1 Sam. i	vi	1 Sam.ii	xi
xviii	10	b	iv	Id.		10	iii	vii	iv	xii
vii	11	c	iii	Id.	Sol in Tauro.	11	v	viii	vi	xiii
	12	d	prid.	Id.		12	vii	ix	viii	Jam. i.
xv	13	e	Idus.			13	ix	x	x	ii
iv	14	f	xviii	kl.	Maii.	14	xi	xi	xii	iii
	15	g	xvii	kl.		15	xiii	xii	xiv	iv
xii	16	A	xvi	kl.		16	xv	xiii	xvi	v
i	17	b	xv	kl.		17	xvii	xiv	xviii	1 Pet.i.
	18	c	xiv	kl.		18	xix	xv	xx	ii
ix	19	d	xiii	kl.	Alphege.	19	xxi	xvi	xxii	iii
	20	e	xii	kl.	Serf Bishop.	20	xxiii	xvii	xxiv	iv
xvii	21	f	xi	kl.		21	xxv	xviii	xxxvi	v
vi	22	g	x	kl.		22	xxvii	xix	xxviii	2Pet. i.
	23	A	ix	kl.	S. George.	23	xxix	xx	xxx	ii
xiv	24	b	viii	kl.		24	xxxi	xxi	2 Sam. i	iii
iii	25	c	vii	kl.	Mark Evang.	25	Eccl. iv	xxii	Eccl. v	1John.i.
	26	d	vi	kl.		26	2Sam. ii	xxiii	2 Sa. iii	ii
xi	27	e	v	kl.		27	iv	xxiv	v	iii
	28	f	iv	kl.		28	vi	xxv	vii	iv
xix	29	g	iii	kl.		29	viii	xxvi	ix	v
viii	30	A	prid.	kl.		30	x	xxvii	xi	2,3Joh.

MAY HATH XXXI. DAYS.

The Moon xxx.

Sun	{ riseth } { falleth }		hour	{ 4.m.36. } { 7.m.24. }		PSALMS	MORNING	EVENING		
							PRAYER.	PRAYER.		
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1 b	Kalend	Philip & Jacob	1	Eccl.vii	Act.viii	Eccl. ix	Jude.		
xvi	2 c	vi No.	In.oftheCross	2	2 Sa.xii	xxviii	2Sa.xiii	Rom. i.		
v	3 d	v No.		3	xiv	Mat. i	xv	ii		
	4 e	iv No.		4	xvi	ii	xvii	iii		
xiii	5 f	iii No.	John Evang.	5	xviii	iii	xix	iv		
ii	6 g	pridNo		6	xx	iv	xxi	v		
	7 A	Nonas.		7	xxii	v	xxiii	vi		
x	8 b	viii Id.		8	xxiv	vi	1 King.i	vii		
xviii	9 c	vii Id.		9	1 Ki. ii	vii	iii	viii		
vii	10 d	vi Id.	10	iv	viii	v	ix			
	11 e	v Id.	11	vi	ix	vii	x			
	12 f	iv Id.	Sol in Gemini.	12	viii	x	ix	xi		
xv	13 g	iii Id.	<i>Junii.</i>	13	x	xi	xi	xii		
iv	14 A	pridId		14	xii	xii	xiii	xiii		
	15 b	Idus.		15	xiv	xiii	xv	xiv		
xii	16 c	xvii kl.		16	xvi	xiv	xvii	xv		
i	17 d	xvi kl.		17	xviii	xv	xix	xvi		
	18 e	xv kl.		Dunstan.	18	xx	xvi	xxi	1 Cor. i.	
ix	19 f	xiv kl.			19	xxii	xvii	2 King.i	ii	
	20 g	xiii kl.			20	2 Ki. ii	xviii	iii	iii	
xvii	21 A	xii kl.		<i>Augustine.</i>	21	iv	xix	v	iv	
vi	22 b	xi kl.			22	vi	xx	vii	v	
	23 c	x kl.			23	viii	xxi	ix	vi	
xiv	24 d	ix kl.	24		x	xxii	xi	vii		
iii	25 e	viii kl.	25		xii	xxiii	xiii	viii		
	26 f	vii kl.	26		xiv	xxiv	xv	ix		
ii	27 g	vi kl.	27		xvi	xxv	xvii	x		
	28 A	v kl.	28		xviii	xxvi	xix	xi		
xix	29 b	iv kl.	29		xx	xxvii	xxi	xii		
viii	30 c	iii kl.	30		xxii	xxviii	xxiii	xiii		
xvi	31 d	prid.kl.	31		xxiv	Mark i.	xxv	xiv		

JUNE HATH XXX. DAYS.

The Moon xxix.

Sun	{ riseth falleth }		hour	{ 3.m.34. 8.m.26. }		PSALMS	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.		1 Lesson.	2 Lesson.					
	1 e	Kalend				1	Ezra i	Mar. ii	Ezra iii	1Cor.xv.
	2 f	iv No.				2	iv	iii	v	xvi
xiii	3 g	iii No.	Nichomede.			3	vi	iv	viii	2 Cor. i.
ii	4 A	pridNo				4	ix	v	x	ii
	5 b	Nonas.	Boniface.			5	Neh. i	vi	Neh. ii	iii
x	6 c	viii Id.				6	iv	vii	v	iv
xviii	7 d	vii Id.				7	vi	viii	viii	v
vii	8 e	vi Id.				8	ix	ix	x	vi
	9 f	v Id.	Columba.			9	xiii	x	Esth. 1.	vii
	10 g	iv Id.				10	Esth. ii	xi	iii	viii
xv	11 A	iii Id.	Barnaby Ap.			11	iv	Acts. iv	v	Actsxv.
iv	12 b	prid.Id	Sol in Cancro.			12	vi	Mar. xii	vii	2Cor.ix.
	13 c	Idus.	Solit. æstivum			13	viii	xiii	ix. x	x
xii	14 d	xviii.kl.	<i>Julii.</i>			14	Job i	xiv	Job ii	xi
	15 e	xvii kl.				15	iii	xv	iv	xii
	16 f	xvi kl.				16	v	xvi	vi	xiii
ix	17 g	xv kl.				17	vii	Luke i	viii	Gal. i.
	18 A	xiv kl.	Cor. Reg. Car.			18	ix	ii	x	ii
xvii	19 b	xiii kl.				19	xi	iii	xii	iii
vi	20 c	xii kl.	Edward.			20	xiii	iv	xiv	iv
	21 d	xi kl.				21	xv	v	xvi	v
xiv	22 e	x kl.				22	xvii	vi	xviii	vi
iii	23 f	ix kl.	Fast.			23	xix	vii	xx	Eph. ii.
	24 g	viii kl.	John Baptist.			24	Mal. iii	Mat. iii	Mal. iv	Ma. xiv.
xi	25 A	vii kl.				25	Job xxi	Lu. viii	Jobxxii	Eph. ii.
	26 b	vi kl.				26	xxiii	ix	xxiv	iii
xix	27 c	v kl.				27	xxv	x	xxvi	iv
	28 d	iv kl.	Fast.			28	xxvii	xi	xxviii	v
viii	29 e	iii kl.	S.PeterApost.			29	xxix	Acts iii	xxx	Acts iv.
xvi	30 f	prid.kl.				30	xxxi	Luk.xii	xxxii	Eph. vi.

JULY HATH XXXI. DAYS.

The Moon xxx.

Sun	{ riseth } { falleth }		hour	{ 4.m. 34. } { 7.m. 26. }		PSALMS	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.		1 Lesson.	2 Lesson.					
v	1g	Kalend	Visit. of Mary	1	J. xxxiii	Lu. xiii	J. xxxiv	Phil. i.		
	2A	vi No.		2	xxxv	xiv	xxxvi	ii		
xiii	3b	v No.	Martin.	3	xxxvii	xv	xxxviii	iii		
ii	4c	iv No.		4	xxxix	xvi	xl	iv		
	5d	iii No.		5	xli	xvii	xlii	Col. i.		
x	6e	pridNo	Palladius.	6	Prov. i	xviii	Prov. ii	ii		
xviii	7f	Nonas.		7	iii	xix	iv	iii		
vii	8g	viii Id.		8	v	xx	vi	iv		
	9A	vii Id.		9	vii	xxi	viii	1Thes. i.		
	10b	vi Id.		10	ix	xxii	x	ii		
xv	11c	v Id.		11	xi	xxiii	xii	iii		
iv	12d	iv Id.	Solin Leone.	12	xiii	xxiv	xiv	iv		
	13e	iii Id.		13	xv	John i	xvi	v		
xi	14f	prid. Id.		14	xvii	ii	xviii	2Thes. i.		
	15g	Idus.	Swithun.	15	xix	iii	xx	ii		
x	16A	xvii kl.	Augusti.	16	xxi	iv	xxii	iii		
	17b	xvi kl.		17	xxiii	v	xxiv	1Tim. i.		
	18c	xv kl.		18	xxv	vi	xxvi	ii. iii.		
xvii	19d	xiv kl.		19	xxvii	vii	xxviii	iv		
vi	20e	xiii kl.	Margaret.	20	xxix	viii	xxx	v		
	21f	xii kl.		21	xxxi	ix	Eccl. i	vi		
xii	22g	xi kl.	Magdalene.	22	Eccl. ii	x	iii	2Tim. i.		
iii	23A	x kl.		23	iv	xi	v	ii		
	24b	ix kl.	Fast.	24	vii	xii	viii	iii		
xi	25c	viii kl.	James Apost.	25	Ecclu. i	xiii	Eclu. ii	iv		
xix	26d	vii kl.	Anne.	26	Eccl. ix	xiv	Eccl. x	Titus. i.		
viii	27e	vi kl.		27	xi	xv	xii	ii. iii.		
	28f	v kl.		28	Isa. i	xvi	Isa. ii	Philem.		
xvi	29g	iv kl.		29	iii	xvii	iv	Heb. i.		
	30A	iii kl.		30	v	xviii	vi	ii		
v	31b	prid. kl.		31	vii	xix	viii	iii		

AUGUST HATH XXXI. DAYS.

The Moon xxx.

Sun	hour		PSALMS	MORNING PRAYER.		EVENING PRAYER.		
	riseth	falleth		4.m.34.	7.m.26.	1 Lesson.	2 Lesson.	1 Lesson.
xiii	1c	Kalend	Lammas.	1	Isa. ix	Joh. xx	Isa. x	Heb. iv.
ii	2d	iv No.		2	xi	xxi	xii	v
	3e	iii No.		3	xiii	Acts i	xiv	vi
x	4f	pridNo		4	xv	ii	xvi	vii
xviii	5g	Nonas.		5	xvii	iii	xviii	viii
vii	6A	viii Id.	Transfigurat.	6	xix	iv	xx	ix
	7b	vii Id.	Name of Jesus.	7	xxi	v	xxii	x
	8c	vi Id.		8	xxiii	vi	xxiv	xi
xv	9d	v Id.		9	xxv	vii	xxvi	xii
iv	10e	iv Id.	Lawrence.	10	xxvii	viii	xxviii	xiii
x	11f	iii Id.		11	xxix	ix	xxx	Jam. i.
xii	12g	prid.Id	Sol in Virgin.	12	xxxi	x	xxxii	ii
	13A	Idus.		13	xxxiii	xi	xxxiv	iii
	14b	xix kl.	Septembris.	14	xxxv	xii	xxxvi	iv
	15c	xviii kl.		15	xxxvii	xiii	xxxviii	v
	16d	xvii kl.		16	xxxix	xiv	xl	1 Pet. i.
xvii	17e	xvi kl.		17	xli	xv	xlii	ii
vi	18f	xv kl.		18	xliii	xvi	xliv	iii
	19g	xiv kl.		19	xlv	xvii	xlvi	iv
xiii	20A	xiii kl.		20	xlvii	xviii	xlviii	v
i	21b	xii kl.		21	xlix	xix	l	2 Pet. i.
	22c	xi kl.		22	li	xx	lii	ii
ii	23d	x kl.	Fast.	23	liii	xxi	liv	iii
xix	24e	ix kl.	Barthol. Apo.	24	Ecclu.v	xxii	Ecl. viii	1 John i.
viii	25f	viii kl.		25	Isa. lv	xxiii	Isa. lvi	ii
	26g	vii kl.		26	lvii	xxiv	lviii	iii
xvi	27A	vi kl.		27	lix	xxv	lx	iv
v	28b	v kl.	Augustine.	28	lxi	xxvi	lxii	v
	29c	iv kl.	Behead. of Jo.	29	lxiii	xxvii	lxiv	2,3 Joh.
	30d	iii kl.		30	lxv	xxviii	lxvi	Jude
xiii	31e	prid.kl.		31	Jerem.i	Mark i	Jer. ii	Rom. i.

SEPTEMBER HATH XXX. DAYS.

The Moon xxix.

Sun	{ riseth } { falleth }		hour	{ 5.min.36. } { 6.min.24. }		PSALMS	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.		1 Lesson.	2 Lesson.					
ii	1 f	Kalend		Giles.	1	Jere. iii	Mat. ii.	Jere. iv	Rom. ii.	
	2 g	iv No.			2	v	iii	vi	iii	
x	3 A	iii No.			3	vii	iv	viii	iv	
xviii	4 b	pridNo			4	ix	v	x	v	
vii	5 c	Nonas.			5	xi	vi	xii	vi	
	6 d	viii Id.			6	xiii	vii	xiv	vii	
	7 e	vii Id.		Enurchus Bish.	7	xv	viii	xvi	viii	
xv	8 f	vi Id.		Nativ. of Mary	8	xvii	ix	xviii	ix	
iv	9 g	v Id.			9	xix	x	xx	x	
	10 A	iv Id.			10	xxi	xi	xxii	xi	
xii	11 b	iii Id.			11	xxiii	xii	xxiv	xii	
i	12 c	prid. Id.		Sol in Libra.	12	xxv	xiii	xxvi	xiii	
ix	13 d	Idus.			13	xxvii	xiv	xxviii	xi v	
	14 e	xviii kl.		Holy Cross.	14	xxix	xv	xxx	xv	
	15 f	xvii kl.		Equinoctium	15	xxxi	xvi	xxxii	xvi	
xvii	16 g	xvi kl.		Autumnales.	16	xxxiii	xvii	xxxiv	1 Cor. i	
vi	17 A	xv kl.		Lambert.	17	xxxv	xviii	xxxvi	ii	
	18 b	xiv kl.		Ninian Bish.	18	xxxvii	xix	xxxviii	iii	
xiv	19 c	xiii kl.			19	xxxix	xx	xl	iv	
iii	20 d	xii kl.		Fast.	20	xli	xxi	xlii	v	
	21 e	xi kl.		S. Matthew.	21	E. xxxv	xxii	Ec. xlix	vi	
xi	22 f	x kl.			22	Je. xliii	xxiii	Jer. xlv	vii	
xix	23 g	ix kl.			23	xliv	xxiv	xlvi	viii	
viii	24 A	viii kl.			24	xlvi	xxv	xlviii	ix	
	25 b	vii kl.		Adaman Bish.	25	xliv	xxvi	l	x	
	26 c	vi kl.		Cyprian.	26	li	xxvii	lii	xi	
xvi	27 d	v kl.			27	Lam. i	xxviii	Lam. ii	xii	
v	28 e	iv. kl.			28	iii	Mark i	iv	xiii	
xiii	29 f	iii kl.		S. Michael.	29	v	ii	Ezek. ii	xiv	
ii	30 g	prid. kl.		Jerome.	30	Ezek. ii	iii	iv	xv	

OCTOBER HATH XXXI. DAYS.

The Moon xxx.

Sun	{ riseth } { falleth }		hour	{ 5.min.15. } { 6.min.4. }		PSALMS	MORNING	EVENING		
							PRAYER.	PRAYER.		
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1 A	Kalend		Remig.	1	Ezek. v	Markiv	Ezek.vi	1 Co.xvi	
x	2 b	vi No.			2	vii	v	viii	2 Cor. i.	
	3 c	v No.			3	ix	vi	xi	ii	
xviii	4 d	iv No.			4	xii	vii	xiii	iii	
vii	5 e	iii No.			5	xiv	viii	xv	iv	
	6 f	pridNo		Faith.	6	xvi	ix	xvii	v	
xv	7 g	Nonas.			7	xviii	x	xix	vi	
iv	8 A	viii Id.			8	xx	xi	xxi	vii	
	9 b	vii Id.		Denis.	9	xxii	xii	xxiii	viii	
xi	10 c	vi Id.			10	xxiv	xiii	xxv	ix	
ii	11 d	v Id.			11	xxxiv	xiv	xxxv	x	
	12 e	iv Id.	Sol in Scorpio.		12	xxxvi	xv	xxxvii	xi	
ix	13 f	iii Id.	Edward.		13	Dan. i	xvi	Dan. ii	xii	
	14 g	prid.Id.			14	iii	Luk.di.i	iv	xiii	
xvii	15 A	Idus.			15	v	di. i	vi	Gal. i.	
	16 b	xvii kl.	Novembris.		16	vii	ii	viii	ii	
vi	17 c	xvi kl.	Etheldred.		17	ix	iii	x	iii	
xiii	18 d	xv kl.	Luke Evang.		18	xi	iv	xii	iv	
iii	19 e	xiv kl.			19	Hosea i	v	Hos. ii	v	
	20 f	xiii kl.			20	iii	vi	iv	vi	
xi	21 g	xii kl.			21	v	vii	vi	Eph. i.	
xix	22 A	xi kl.			22	vii	viii	viii	ii	
	23 b	x kl.			23	ix	ix	x	iii	
viii	24 c	ix kl.			24	xi	x	xii	iv	
	25 d	viii kl.	Crispin.		25	xiii	xi	xiv	v	
xvi	26 e	vii kl.			26	Joel i	xii	Joel ii	vi	
v	27 f	vi kl.	Fast.		27	iii	xiii	Amos i	Phil. i.	
	28 g	v kl.	Simon & Jude.		28	Amos ii	xiv	iii	ii	
xii	29 A	iv kl.			29	iv	xv	v	iii	
ii	30 b	iii kl.			30	vi	xvi	vii	iv	
	31 c	prid.kl.	Fast.		31	Prov.xi	xvii	Pro. xii	Col. i.	

NOVEMBER HATH XXX. DAYS.

The Moon xxix.

Sun	hour		PSALMS	MORNING PRAYER.		EVENING PRAYER.	
	{ riseth } { falleth }	{ 7.m.23. } { 4.m.37. }		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
x	1 d	Kalend	All Saints.	1 Wis. iii	H.xi.xii	Wisd. v	Rv.xix
	2 e	iv No.		2 Am.viii	Lu.xviii	Am. ix	Col. ii.
xviii	3 f	iii No.		3 Obad. i	xix	Jonah i	iii
vii	4 g	pridNo		4 Jona. ii	xx	iii	iv
	5 A	Nonas.	Powder-treason	5 iv	xxi	Micah i	1Thes.i
xv	6 b	viii Id.	Leonard.	6 Mica. ii	xxii	iii	ii
iv	7 c	vii Id.		7 iv	xxiii	v	iii
	8 d	vi Id.		8 vi	xxiv	vii	iv
xii	9 e	v Id.		9 Nah. i	John i	Nah. ii	v
x	10 f	iv Id.		10 Hab. i	ii	Hab. ii	2Thes.i
i	11 g	iii Id.	S. Martin.	11 iii	iii	Zeph. i	ii
	12 A	prid.Id	Sol in Sagit.	12 Zeph.ii	iv	iii	iii
	13 b	Idus.	Brice.	13 Hag. i	v	Hag. ii	1Tim.i.
xvii	14 c	xviii.kl.	Decembris.	14 Zech. i	vi	Zech.ii	ii. iii.
vi	15 d	xvii kl.	Machute.	15 iii	vii	iv	iv
	16 e	xvi kl.	Margaret Q.	16 v	viii	vi	v
xiv	17 f	xv kl.	Hugh Bishop.	17 vii	ix	viii	vi
iii	18 g	xiv kl.		18 ix	x	x	2Tim.i.
	19 A	xiii kl.	Nat.ofK.Charles	19 xi	xi	xii	ii
xi	20 b	xii kl.	Edmund King	20 xiii	xii	xiv	iii
xix	21 c	xi kl.		21 Mal. i	xiv	Mal. ii	iv
viii	22 d	x kl.		22 iii	xv	iv	Titus i.
	23 e	ix kl.	Cicilia.	23 1 Chr. x	xvi	¶	ii. iii.
	24 f	viii kl.	Clement.	24 xiii	xvii	1Ch.xiv	Phil.
xvi	25 g	vii kl.		25 xv	xviii	xvi	Hebr. i.
v	26 A	vi kl.	Katherine.	26 xvii	xix	xviii	ii
	27 b	v kl.	Ode Virgin.	27 xix	xx	xx	iii
xiii	28 c	iv kl.		28 xxi	xxi	xxii	iv
ii	29 d	iii kl.	Fast.	29 xxviii	xxii	xxix	v
i	30 e	prid.kl.	Andrew Apost	30 2 Chr. i	Acts. i	2 Chr.ii	vi

¶ Note, That 1 *Chronicles* ii. is to be read the 23rd of *November* for the First Lesson at Evening Prayer, unto verse 26.

DECEMBER HATH XXXI. DAYS.

The Moon xxx.

Sun	{ riseth } { falleth }		hour	{ 7.m.12. } { 4.m.48. }		PSALMS	MORNING PRAYER.		EVENING PRAYER.	
							1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1 f	Kalend				1	2 Chr. v	Acts ii	2 Ch. vi	He. vii.
xviii	2 g	iv No.				2	vii	iii	viii	viii
vii	3 A	iii No.				3	ix	iv	x	ix
	4 b	pridNo	Drostane.			4	xi	v	xii	x
xv	5 c	Nonas.				5	xiii	vi	xiv	xi
iv	6 d	viii Id.	Nichol. Bish.			6	xv	di. vii	xvi	xii
	7 e	vii Id.				7	xvii	di. vii	xviii	xiii
xii	8 f	vi Id.	Conc. of Mary.			8	xix	viii	xx	Jam. i.
i	9 g	v Id.				9	xxi	ix	xxii	ii
	10 A	iv Id.				10	xxiii	x	xxiv	iii
ix	11 b	iii Id.				11	xxv	xi	xxvi	iv
	12 c	prid. Id.	Sol in Capric.			12	xxvii	xii	xxviii	v
xvii	13 d	Idus.	Lucy Virgin.			13	xxix	xiii	xxx	1 Pet. i.
	14 e	xix kl.	Januarii.			14	xxxi	xiv	xxxii	ii
vi	15 f	xviii kl.				15	xxxiii	xv	xxxiv	iii
xiii	16 g	xvii kl.	O sapientia.			16	xxxv	xvi	xxxvi	iv
iii	17 A	xvi kl.				17	Is. xlvii	xvii	I. xlviii	v
	18 b	xv kl.				18	xlix	xviii	l	2 Pet. i.
xi	19 c	xiv kl.				19	li	xix	lii	ii
xix	20 d	xiii kl.	Fast.			20	liii	xx	liv	iii
	21 e	xii kl.	Thom. Apost.			21	Pr. xxiii	xxi	Pr. xxiv	1 Joh. i.
viii	22 f	xi kl.				22	Isa. lv	xxii	Is. lvi	ii
	23 g	x kl.				23	lvii	xxiii	lviii	iii
xvi	24 A	ix kl.	Fast.			24	lix	xxiv	lx	iv
v	25 b	viii kl.	Christmas.			25	Isa. ix	Luke ii	Isa. vii	Tit. iii.
	26 c	vii kl.	S. Stephen			26	P. xxviii	A. vi. vii	Eccl. iv	Ac. vii.
xiii	27 d	vi kl.	S. John.			27	Eccl. v	Rev. i.	vi	R. xxii.
ii	28 e	v kl.	Innocents.			28	Exod. i	Act. xxv	Jr. xxxi	1 Jo. v.
	29 f	iv kl.				29	Isa. lxi	xxvi	Is. lxii	2 Joh.
x	30 g	iii kl.				30	lxiii	xxvii	lxiv	3 Joh.
	31 A	prid. kl.	Silvest. Bish.			31	lxv	xxviii	lxvi	Jude.

ADVENT SUNDAY is always the nearest Sunday (whether before or after) to the Feast of St. Andrew; or that Sunday which falleth upon any day from the twenty-seventh of November to the third of December inclusively.

SEPTUAGESIMA	}	before Easter	{	ix	}	Weeks.
SEXAGESIMA				viii		
QUINQUAGESIMA				vii		
QUADRAGESIMA				vi		

ROGATIONS	}	after Easter	{	v	}	Weeks.
WHITSUNDAY				vii		
TRINITY SUNDAY				viii		

¶ *These to be observed for Holy-Days, and none other.*

THAT is to say: All Sundays in the Year. The days of the Feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Conversion of S. Paul. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Mark the Evangelist. Monday and Tuesday in Easter and Whitsun Weeks. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of S. Barnabas. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Evangelist. Of S. Simon and Jude Apostles. Of All-Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Stephen the Martyr. Of S. John Evangelist. Of the holy Innocents.

THE ORDER,

Where and how Morning and Evening Prayer shall be said
or sung.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it be otherwise determined by the Ordinary of the place: and the Chancels shall remain as they have done in times past.

And here is to be noted, that the Presbyter or Minister, at the time of the Communion, and at other times in his Ministration, shall use such Ornaments in the Church, as are prescribed, or shall be, by His Majesty, or His Successors, according to the Act of Parliament provided in that behalf.

AN ORDER
FOR
MORNING PRAYER,
DAILY THROUGHOUT THE YEAR.

¶ *At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Presbyter or Minister shall read with a loud voice some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

CAST away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live. *Ezek. xviii. 31, 32.*

Hide thy face from my sins; and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God : for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us by his servants the prophets. *Dan.* ix. 9, 10.

He that covereth his sins, shall not prosper : but he that confesseth and forsaketh *them*, shall have mercy. *Prov.* xxviii. 13.

O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24.

Enter not into judgment with thy servant : for in thy sight shall no man living be justified. *Psalms* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 *John* i. 8.

DEARLY beloved brethren : the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloak them before the face of

Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me :

¶ *A General Confession, to be said by all that are present, after or with the Deacon or Presbyter, all humbly kneeling.*

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no

health in us. But thou, O Lord, have mercy upon us, miserable offenders: Spare thou them, O God, which confess their faults: Restore thou them that be penitent, According to thy promises declared unto mankind in Christ Jesu our Lord: And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name, And the salvation of our own souls. *Amen.*

¶ *The Absolution, or Remission of sins, to be pronounced by the Presbyter alone, he standing up and turning himself to the people, but they still remaining humbly upon their knees.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and who hath given power and commandment to the Presbyters of his Church, the Ministers of his Gospel, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: the same Almighty God pardoneth and absolveth all them which truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his Holy Spirit; that we may receive from him absolution from all our sins, that those things may please him which we

do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer, Amen.

¶ *Then shall the Presbyter, or Minister, begin the Lord's Prayer with a loud voice. And in this, and all other places of the Liturgy, where the last words, For thine is the kingdom, &c. are expressed, the Presbyter shall read them: but in all places where they are not expressed, he shall end at these words, But deliver us from evil. Amen.*

Our Father, &c. For thine, &c. Amen.

Then likewise he shall say,

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Presbyter. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ *Then, all of them standing up, the Presbyter shall say or sing:*

Glory be to the Father, and to the Son: and to the Holy Ghost.

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following.*

Venite exultemus Domino. Psalm xc.

O COME let us sing, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall follow certain Psalms in order, as they be appointed in a Table made for that purpose; except there be proper Psalms appointed for that day. And as at the end of the Venite, so also at the end of every Psalm throughout the Year, and likewise in the end of Benedictus, Magnificat, and Nunc dimittis, shall be repeated, Glory be to the Father, and to the Son, and to the Holy Ghost. And the People shall answer, As it was in the beginning, is now, and ever shall be, world without end. Amen. Every one standing up at the same.**

¶ *Then shall be read two Lessons distinctly with a loud voice, that the people may hear: the first of the Old Testament, the second of the New, like as they be appointed in the Calendar, except there be proper Lessons assigned for that day: the Presbyter or Minister that readeth the Lessons standing and turning him so as he may best be heard of all such as be present. And before every Lesson, the Presbyter or Minister shall say thus, The first, second, third, or fourth chapter of*

* This last clause, *Every one, &c.* is omitted in the other edition.—P. H.

Genesis, or Exodus, St. Matthew, St. Mark, or other like, as is appointed in the Calendar. And in the end of every Chapter he shall say, Here endeth such a Chapter, of such a Book.

¶ And (to the end the People may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel.

¶ After the first Lesson, shall be said or sung *Te Deum Laudamus*, in English, daily throughout the whole Year.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the powers therein.

To thee Cherubin and Seraphin: continually do cry;

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy Glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty.

Thine honourable, true : and only Son.

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee.

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

Or this Psalm.

Dominus regit me. Psal. xxiii.

THE Lord is my shepherd, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *And after the second Lesson shall be used and said* Benedictus Dominus Deus Israel, in English, as followeth.*

Benedictus. Luke i. 68.

BLESSED be the Lord God, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this.

C. Psalm. *Jubilate Deo.*

MAKE a joyful noise, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

* Instead of *used and said*, the other edition reads, *said or sung*.—P. II.

¶ *Then shall be said or sung the Creed by the Presbyter or Minister, and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord, Which was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried : He descended into hell : The third day he rose again from the dead ; He ascended into heaven, And sitteth on the right hand of God the Father Almighty : From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost ; The holy Catholic Church ; The Communion of Saints ; The Forgiveness of Sins ; The Resurrection of the Body, And the Life everlasting. Amen.

¶ *And after that, these Prayers following, as well at Evening Prayer as at Morning Prayer, all devoutly kneeling, the Presbyter or Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Presbyter. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Presbyter, Clerks, and People, shall say the Lord's Prayer, in English, with a loud voice.*

OUR Father, &c. For thine, &c. Amen.

¶ *Then the Presbyter, standing up, shall say,*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Presbyter. O Lord, save our King.

Answer. And mercifully hear us when we call upon thee.

Presbyter. Endue thy Presbyters and Ministers with righteousness.

Answer. And make thy chosen people joyful.

Presbyter. O Lord, save thy people.

Answer. And bless thine inheritance.

Presbyter. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Presbyter. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects: the first of the Day, which shall be the same that is appointed at the Communion: the second, for Peace: the third, for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer, throughout all the year, as followeth.*

The second Collect, for Peace.

O GOD, which art (the) author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom : Defend us thy humble servants in all assaults of our enemies ; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O LORD our heavenly Father, Almighty and Everlasting God, which hast safely brought us to the beginning of this day : Defend us in the same with thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *After this Collect ended, followeth the Litany : and if the Litany be not appointed to be said or sung that morning, then shall next be said the prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction.*

AN ORDER
FOR
EVENING PRAYER
THROUGHOUT THE YEAR.

¶ *After the Sentences, Exhortation, Confession, and Absolution, as is appointed at Morning Prayer, the Presbyter shall say or sing.*

OUR Father, &c. For thine, &c. Amen.

¶ *Then likewise he shall say or sing,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Presbyter. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Presbyter. Glory be to the Father, &c.

As it was in the beginning, &c.

(All standing up, as often as it is repeated.)

Presbyter. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then the Psalms in order, as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Calendar, except there be proper Lessons appointed for that day. After that, the Magnificat, in English, as followeth.*

Magnificat. Luke i. 46.

MY soul doth magnify, &c.

Glory be to the Father &c.

As it was in the beginning, &c.

Or else this Psalm.

Cantate Domino. Psal. xcviij.

O SING unto the Lord, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then a Lesson of the New Testament. And after that, Nunc dimittis, in English, as followeth.

Nunc dimittis. Luke ii. 29.

LORD, now lettest, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else this Psalm.

Deus misereatur. Psal. lxvii.

GOD be merciful, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall follow the Creed, with other prayers, as is before appointed at Morning Prayer, after Benedictus, and with three Collects : first, of the Day ; the second, for Peace ; the third, for Aid against all Perils, as hereafter followeth : which two last Collects shall be daily said at Evening Prayer, without alteration.*

¶ *The second Collect at Evening Prayer.*

O GOD, from whom all holy desires, all good counsels, and all just works do proceed : Give unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect, for Aid against all Perils.*

LIGHTEN our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils

and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

Then shall follow the prayer for the King's Majesty, with the rest of the Prayers at the end of the Litany, to the Benediction.

In the Feasts of Christmas, the Epiphany, Saint Matthias, Pasch or Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Jude, Saint Andrew, and Trinity Sunday, shall be sung or said, immediately after Benedictus, this Confession of our Christian Faith, the Presbyter and all the people standing.

Quicumque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three Eternals : but one Eternal.

As also there are not three Incomprehensibles, nor three Uncreated : but one Uncreated, and one Incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almightyies : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholic Religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers : one Son, not three sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other : none is greater or less than another.

But the whole three Persons be co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He, therefore, that would be saved : let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and man ;

God of the substance of the Father, begotten before the worlds : and man of the substance of his mother, born in the world ;

Perfect God and perfect man : of a reasonable soul, and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father (as) touching his manhood.

Who although he be God and man : yet he is not two, but one Christ ;

One, not by conversion of the Godhead into flesh : but by taking of the manhood into God ;

One altogether, not by confusion of substance : but by unity of person.

For as the reasonable soul and flesh is one man : so he who is God and man is one Christ.

Who suffered for our salvation, descended into hell : rose again the third day from the dead.

He ascended into heaven, he sitteth on the right

hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

*Thus endeth the Order of Morning and Evening Prayer
throughout the whole Year.*

¶ *Here followeth the LITANY, to be used after the third Collect at Morning Prayer, called the Collect for Grace, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary ; and without omission of any part of the other Daily Service of the Church on those days.*

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever ;

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory and hypocrisy, from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest, from plague, pestilence, and famine, from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition and privy conspiracy, from all false doctrine and heresy, from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our adversity, in all time of our prosperity, in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Catholic Church universally in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES, our most gracious King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Mary*, Prince *Charles*, and the rest of the royal issue ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Presbyters, and Ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living, they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people

increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God, that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR FATHER, &c. Amen.

Presbyter. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

¶ Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful: Mercifully assist our prayers that we make before thee in all our troubles and adversities, whenever they oppress us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks

unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, &c.

As it was in the beginning, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Presbyter. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name's sake, turn from us all those evils that we most justly have deserved : and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the King's Majesty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, which dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *Charles*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way : endue him plenteously with heavenly gifts ; grant him in health and wealth long to live ; strengthen him, that he may vanquish and overcome all his enemies ;

and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord.
Amen.

¶ *A Prayer for the Queen, Prince Charles, and the rest of the Royal progeny.*

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary*, Prince *Charles*, with the rest of the Royal progeny: endue them with thy Holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdom, through Jesus Christ our Lord.
Amen.

¶ *A Prayer for the holy Clergy.*

ALMIGHTY and everlasting God, who only workest great and marvellous things: Send down upon our Bishops, Presbyters, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer to be said in the Ember Weeks, for those which are then to be admitted into Holy Orders; and is to be read every day of the week, beginning on the Sunday before the day of Ordination.*

ALMIGHTY God, the Giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those which are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer of Chrysostom.*

ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of us thy servants, as may be most expedient for us, granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *For Rain, if the time require.*

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply: Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O LORD God, which for the sin of man didst once drown all the world except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee that although we for our iniquities have worthily deserved this plague of rain and waters, yet, upon our true repentance, thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our

lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, which by thy Son Jesus Christ hast promised to all them that seek thy kingdom and thy righteousness, all things necessary to their bodily sustenance: Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth which we do now most justly suffer for our iniquity, may, through thy goodness, be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *In the time of War.*

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful unto them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and defeat their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, which art the

only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O ALMIGHTY God, which in thy wrath, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet, remembering thy mercy, didst save the rest: Have pity upon us miserable sinners, that now are visited with great sickness and mortality; that like as thou didst then command thine angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for Jesus Christ his sake, our Mediator and Advocate. *Amen.*

¶ *A Thanksgiving for Rain.*

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter

rain to descend upon the earth, that it may bring forth fruit for the use of man : We give thee humble thanks that it hath pleased thee, in our greatest necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *A Thanksgiving for fair Weather.*

O LORD God, who hast justly humbled us by thy punishment of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather : We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *A Thanksgiving for Plenty.*

O MOST merciful Father, which of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty : We give thee humble thanks for this thy special bounty, beseeching thee to con-

tinue this thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *A Thanksgiving for Peace and Victory.*

O ALMIGHTY God, which art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness, that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *A Thanksgiving for Deliverance from the Plague.*

O LORD God, which hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death: We offer unto thy Fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy

mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet, seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the noisome pestilence, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

THE
COLLECTS, EPISTLES, AND GOSPELS,

To be used at the Celebration of the Lord's Supper
and Holy Communion throughout the Year.

¶ *The first Sunday in Advent.*

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in the which thy Son Jesus Christ came to visit us in great humility ; that in the last day, when he shall come again in his glorious majesty, to judge both the quick and the dead, we may rise to life immortal through him who liveth and reigneth with thee and the Holy Ghost, now and ever.
Amen.

The Epistle. Romans xiii. 8—14.

¶ *When the Presbyter, or Minister, readeth the Gospel, the people shall stand up ; and the Presbyter, before he beginneth to read the Gospel, shall say thus : The Gospel of our Lord and Saviour Jesus Christ, written in such a Chapter of such an Evangelist, beginning at such a verse. And the people shall answer, Glory be to God.*

The Gospel. Matth. xxi. 1—13.

¶ *When the Gospel is ended, the Presbyter, or Minister, shall say, Here endeth the Gospel. And the people shall answer, Thanks be to thee, O Lord.*

¶ *And thus at the beginning and ending of the Gospel every Sunday and Holy-Day in the Year: or when else soever the Gospel is read.*

¶ *The second Sunday in Advent.*

The Collect.

BLESSED Lord, which hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Romans xv. 4—13.

The Gospel. Luke xxi. 25—33.

¶ *The third Sunday in Advent.*

The Collect.

LORD, we beseech thee, give ear to our prayers,

and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. *Amen.*

The Epistle. 1 Cor. iv. 1—5.

The Gospel. Matth. xi. 2—10.

¶ *The fourth Sunday in Advent.*

The Collect.

LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us ; that whereas through our sins and wickedness we be sore let and hindered, thy bountiful grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us : to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Philipp. iv. 4—7.

The Gospel. John i. 19—28.

¶ *Christmas-Day.*

The Collect.

ALMIGHTY God, which hast given us thy only-begotten Son to take our nature upon him, and

this day to be born of a pure Virgin: Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c. (*Amen.*)

The Epistle. Heb. i. 1—12.

The Gospel. John i. 1—14.

¶ *Saint Stephen's Day.*

The Collect.

GRANT us, O Lord, to learn to love our enemies, by the example of thy Martyr Saint Stephen, who prayed for his persecutors to thee, which livest and reignest, &c. (*Amen.*)

¶ *Then shall follow the Collect of the Nativity, which shall be said every day in the week unto New-Year's-Day: but instead of the words [and this day to be born] the Presbyter shall say [at this time to be born].*

The Epistle. Acts vii. 55—60.

The Gospel. Matth. xxiii. 34—39.

¶ *St. John Evangelist's Day.**The Collect.*

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being lightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may attain to thy everlasting gifts, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John i. 1—8.

The Gospel. John xxi. 19—25.

¶ *Innocents' Day.**The Collect.*

ALMIGHTY God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: Mortify and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord. *Amen.*

The Epistle. Rev. xiv. 1—5.

The Gospel. Matth. ii. 13—18.

¶ *The Sunday after Christmas-Day.**The Collect.*

ALMIGHTY God, which hast, &c.

*(As upon Christmas-Day.)**The Epistle.* Gal. iv. 1—7.*The Gospel.* Matth. i. 1—25.¶ *The Circumcision of Christ.**The Collect.*

ALMIGHTY God, which madest thy blessed Son to be circumcised and obedient to the law for man: Grant us the true circumcision of the Spirit, that our hearts and all our members, being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8—14.*The Gospel.* Luke ii. 15—21.

¶ *If there be any Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of the Circumcision; and so likewise upon every other day from the time of the Circumcision to the Epiphany.*

¶ *The Epiphany.**The Collect.*

O GOD, which by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious God-head, through Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1—12.

The Gospel. Matth. ii. 1—12.

¶ *The first Sunday after the Epiphany.**The Collect.*

LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1—5.

The Gospel. Luke ii. 41—52.

¶ *The second Sunday after (the) Epiphany.**The Collect.*

ALMIGHTY and everlasting God, which dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. (*Amen.*)

The Epistle. Rom. xii. 6—16.

The Gospel. John ii. 1—11.

¶ *The third Sunday after the Epiphany.**The Collect.*

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16—21.

The Gospel. Matth. viii. 1—13.

¶ *The fourth Sunday after the Epiphany.**The Collect.*

GOD, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we

cannot always stand uprightly: Grant to us the health of body and soul, that all those things which we suffer for sin, by thy help we may well pass and overcome, through Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1—7.

The Gospel. Matth. viii. 23—34.

¶ *The fifth Sunday after the Epiphany.*

The Collect.

LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they which do lean only upon (the) hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12—17.

The Gospel. Matth. xiii. 24—30.

¶ *The sixth Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifth Sunday.*

¶ *The Sunday called Septuagesima.*

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people, that we which are justly

punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Jesus Christ our Saviour; who liveth and reigneth world without end. *Amen.*

The Epistle. . 1 Cor. ix. 24—27.

The Gospel. Matth. xx. 1—16.

¶ *The Sunday called Sexagesima.*

The Collect.

LORD God, which seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19—31.

The Gospel. Luke viii. 4—15.

¶ *The Sunday called Quinquagesima.*

The Collect.

O LORD, which dost teach us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all virtues, without the which whosoever liveth is

counted dead before thee. Grant this for thine only Son Jesus Christ's sake. (*Amen.*)

The Epistle. 1 Cor. xiii. 1—13.

The Gospel. Luke xviii. 31—43.

¶ *The first day of Lent, commonly called
Ash-Wednesday.*

The Collect.

ALMIGHTY and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ. *Amen.*

The Epistle. Joel ii. 12—17.

The Gospel. Matth. vi. 16—21.

¶ *From Ash-Wednesday to the first Sunday in Lent shall be used the same Collect, Epistle, and Gospel which were used on Ash-Wednesday.*

¶ *The first Sunday in Lent.*

The Collect.

O LORD, which for our sakes didst fast forty days

and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, which livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1—10.

The Gospel. Matth. iv. 1—11.

¶ *The second Sunday in Lent.*

The Collect.

ALMIGHTY God, which dost see that we have no power of ourselves to help ourselves: Keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ. *Amen.*

The Epistle. 1 Thess. iv. 1—8.

The Gospel. Matth. xv. 21—28.

¶ *The third Sunday in Lent.*

The Collect.

WE beseech thee, Almighty God, look upon the

heartly desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1—14.

The Gospel. Luke xi. 14—28.

¶ *The fourth Sunday in Lent.*

The Collect.

GRANT, we beseech thee, Almighty God, that we, which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21—31.

The Gospel. John vi. 1—14.

¶ *The fifth Sunday in Lent.*

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11—15.

The Gospel. John viii. 46—59.

¶ *Sunday next before Easter.*

The Collect.

ALMIGHTY and everlasting God, which of thy tender love towards man has sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5—11.

The Gospel. Matth. xxvi. 1 to xxvii. 56.

¶ *Monday before Easter.*

The Epistle. Isa. lxiii. 1—19.

The Gospel. Mark xiv. 1—72.

¶ *Tuesday before Easter.*

The Epistle. Isa. 1. 5—11.

The Gospel. Mark xv. 1—47.

¶ *Wednesday before Easter.*

The Epistle. Heb. ix. 16—28.

The Gospel. Luke xxii. 1—71.

¶ *Thursday before Easter.*

The Epistle. 1 Cor. xi. 17—34.

The Gospel. Luke xxiii. 1—56.

¶ *On Good Friday.*

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who liveth and reigneth with thee and the Holy Ghost, now and for ever.
Amen.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same, in

his vocation and ministry, may truly and worthily serve thee, through our Lord Jesus Christ. *Amen.*

MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord; who liveth and reigneth, &c. (*Amen.*)

The Epistle. Heb. x. 1—25.

The Gospel. John xviii. 1 to xix. 42.

¶ *Easter Even.*

The Collect.

O MOST gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was

raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life ; but our sins never be able to rise in judgment against us, and that for the merit of Jesus Christ, that died, was buried, and rose again for us. *Amen.*

The Epistle. 1 Pet. iii. 17—22.

The Gospel. Matth. xxvii. 57—66.

¶ *Easter Day.*

¶ *At Morning Prayer, instead of the Psalm, O come let us sing, &c. these Anthems shall be sung or said.*

CHRIST, rising again from the dead, now dieth not : death from henceforth hath no power upon him. For in that he died, he died but once to put away sin : but in that he liveth, he liveth unto God. And so likewise count yourselves dead unto sin, but living unto God, in Christ Jesus our Lord.

CHRIST is risen again, the first-fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die, so by Christ all men shall be restored to life.

The Collect.

ALMIGHTY GOD, which through thy only-begotten

Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put in our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth, &c. (*Amen.*)

The Epistle. Col. iii. 1—7.

The Gospel. John xx. 1—10.

¶ *Monday in Easter Week.*

The Epistle. Acts x. 34—43.

The Gospel. Luke xxiv. 13—35.

Tuesday in Easter Week.

The Collect.

ALMIGHTY Father, which hast given thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord. *Amen.*

The Epistle. Acts xiii. 26—41.

The Gospel. Luke xxiv. 36—48.

The first Sunday after Easter.

The Collect.

ALMIGHTY God, which, &c.

(*As at the Communion on Easter-Day.*)

The Epistle. 1 John v. 4—12.

The Gospel. John xx. 19—23.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, which hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life: Give us the grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter ii. 19—25.

The Gospel. John x. 11—16.

¶ *The third Sunday after Easter.**The Collect.*

ALMIGHTY God, which shewest to all men that be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that be admitted into the fellowship of Christ's religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.
Amen.

The Epistle. 1 Peter ii. 11—17.

The Gospel. John xvi. 16—22.

*The fourth Sunday after Easter.**The Collect.*

ALMIGHTY God, which dost make the minds of all faithful men to be of one will: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joys are to be found, through Christ our Lord.
Amen.

The Epistle. James i. 17—21.

The Gospel. John xvi. 5—15.

The fifth Sunday after Easter.

The Collect.

LORD, from whom all good things do come ; grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. James i. 22—27.

The Gospel. John xvi. 23—33.

¶ *The Ascension-Day.*

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God world without end. (*Amen.*)

The Epistle. Acts i. 1—11.

The Gospel. Mark xvi. 14—20.

¶ *Sunday after Ascension-Day.*

The Collect.

O GOD, the King of glory, which hast exalted thine only Son Jesus Christ with great triumph into thy kingdom of heaven: We beseech thee leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee, &c. (*Amen.*)

The Epistle. 1 Peter iv. 7—11.

The Gospel. John xv. 26 to xvi. 4.

¶ *Whit-Sunday.*

The Collect.

GOD, which as upon this day hast taught the hearts of thy faithful people, by the sending (on) them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesu our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen.*

The Epistle. Acts ii. 1—11.

The Gospel. John xiv. 15—31.

¶ *Monday in Whitsun-Week.*

The Collect.

The Epistle. Acts x. 34—48.

The Gospel. John iii. 16—21.

¶ *Tuesday in Whitsun-Week.*

The Collect.

The Epistle. Acts viii. 14—17.

The Gospel. John x. 1—10.

¶ *Trinity Sunday.*

The Collect.

ALMIGHTY and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine majesty to worship the Unity: We beseech thee, that through the stedfastness of this faith we may evermore be defended from all adversity; which livest and reignest one God, world without end. *Amen.*

The Epistle. Revel. iv. 1—11.

The Gospel. John iii. 1—15.

¶ *The first Sunday after Trinity.*

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers ; and because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John iv. 7—21.

The Gospel. Luke xvi. 19—31.

¶ *The second Sunday after Trinity.*

The Collect.

LORD, make us to have a perpetual fear and love of thy holy Name : for thou never failest to help and govern them, whom thou dost bring up in thy stedfast love. Grant this, &c. (*Amen.*)

The Epistle. 1 John iii. 13—24.

The Gospel. Luke xiv. 16—24.

¶ *The third Sunday after Trinity.*

The Collect.

LORD, we beseech thee mercifully to hear us ; and as thou hast given us an hearty desire to pray, so grant that by thy mighty aid we may be defended, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter v. 5—11.

The Gospel. Luke xv. 1—10.

The fourth Sunday after Trinity.

The Collect.

GOD, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy : Increase and multiply upon us thy mercy ; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, heavenly Father, for Jesus Christ's sake, our Lord. *Amen.*

The Epistle. Rom. viii. 18—23.

The Gospel. Luke vi. 36—42.

¶ *The fifth Sunday after Trinity.**The Collect.*

GRANT, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy people may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Pet. iii. 8—15.

The Gospel. Luke v. 1—11.

*The sixth Sunday after Trinity.**The Collect.*

GOD, which hast prepared (for) them that love thee, such good things as pass all man's understanding: Pour into our hearts such love towards thee, that we, loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3—11.

The Gospel. Matth. v. 20—26.

¶ *The seventh Sunday after Trinity.*

The Collect.

LORD of all power and might, which art the author and giver of all good things ; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19—23.

The Gospel. Mark viii. 1—9.

¶ *The eighth Sunday after Trinity.*

The Collect.

GOD, whose providence is never deceived, we humbly beseech thee that thou wilt put away from us all hurtful things, and give (us) those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12—17.

The Gospel. Matth. vii. 15—21.

¶ *The ninth Sunday after Trinity.**The Collect.*

GRANT us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1—13.

The Gospel. Luke xvi. 1—9.

¶ *The tenth Sunday after Trinity.**The Collect.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1—11.

The Gospel. Luke xix. 41—47.

¶ *The eleventh Sunday after Trinity.**The Collect.*

GOD, which declarest thy almighty power most

chiefly in shewing mercy and pity; give unto us abundantly thy grace, that we, running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1—11.

The Gospel. Luke xviii. 9—14.

¶ *The twelfth Sunday after Trinity.*

The Collect.

ALMIGHTY and everlasting God, which art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4—9.

The Gospel. Mark vii. 31—37.

¶ *The thirteenth Sunday after Trinity.*

The Collect.

ALMIGHTY and merciful God, of whose only gift it

cometh that thy faithful people do unto thee true and laudable service : Grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16—22.

The Gospel. Luke x. 23—37.

¶ *The fourteenth Sunday after Trinity.*

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity ; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16—24.

The Gospel. Luke xvii. 11—19.

¶ *The fifteenth Sunday after Trinity.*

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy ; and because the frailty of man without thee cannot but fall, keep us ever by

thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11—18.

The Gospel. Matth. vi. 24—34.

¶ *The sixteenth Sunday after Trinity.*

The Collect.

LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13—21.

The Gospel. Luke vii. 11—17.

¶ *The seventeenth Sunday after Trinity.*

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1—6.

The Gospel. Luke xiv. 1—11.

¶ *The eighteenth Sunday after Trinity.**The Collect.*

LORD, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee, the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4—8.

The Gospel. Matth. xxii. 34—46.

¶ *The nineteenth Sunday after Trinity.**The Collect.*

O GOD, forasmuch as without thee we are not able to please thee ; grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17—32.

The Gospel. Matth. ix. 1—8.

¶ *The twentieth Sunday after Trinity.**The Collect.*

ALMIGHTY and merciful God, of thy bountiful goodness keep us from all things that may hurt us ;

that we, being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15—21.

The Gospel. Matth. xxii. 1—14.

¶ *The twenty-first Sunday after Trinity.*

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10—20.

The Gospel. John iv. 46—54.

¶ *The twenty-second Sunday after Trinity.*

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the

glory of thy name, through Jesus Christ our Lord.
Amen.

The Epistle. Phil. i. 3—11.

The Gospel. Matth. xviii. 21—35.

¶ *The twenty-third Sunday after Trinity.*

The Collect.

GOD, our refuge and strength, which art the author of all godliness, be ready to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17—21.

The Gospel. Matth. xxii. 15—22.

¶ *The twenty-fourth Sunday after Trinity.*

The Collect.

LORD, we beseech thee, assoil thy people from their offences; that through thy bountiful goodness we may be delivered from the bonds of all those sins, which by our frailty we have committed. Grant this, &c. (*Amen.*)

The Epistle. Coloss. i. 3—12.

The Gospel. Matth. ix. 18—26.

*The twenty-fifth Sunday after Trinity.**The Collect.*

STIR up, we beseech thee, O Lord, the wills of thy faithful people ; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

The Epistle. Jer. xxiii. 5—8.

The Gospel. John vi. 5—14.

¶ *If there be any mo Sundays before ADVENT Sunday, to supply the same shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagésima : but the same shall follow the twenty-fourth Sunday after Trinity. And if there be fewer Sundays than twenty-five before Advent, then shall the twenty-third or twenty-fourth, or both, be omitted : so that the five and twentieth shall never either alter, or be left out, but be always used immediately before Advent Sunday, to the which the Epistle and Gospel of that do expressly relate.*

St. Andrew's Day.
The Collect.

ALMIGHTY God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and

followed him without delay: Grant unto us all, that we, being called by thy holy word, may forthwith give over ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9—21.

The Gospel. Matth. iv. 18—23.

¶ *St. Thomas the Apostle.*

The Collect.

ALMIGHTY and everliving God, which for the more confirmation of the faith didst suffer thy holy Apostle Saint Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight never be reprov'd. Hear us, O Lord, through the same Jesus Christ; to whom, with thee and the Holy Ghost, be all honour, &c. (*Amen.*)

The Epistle. Ephes. ii. 19—24.

The Gospel. John xx. 24—31.

The Conversion of St. Paul.

The Collect.

GOD, which hast taught all the world through the

preaching of thy blessed Apostle Saint Paul: Grant, we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil thy holy doctrine that he taught, through Jesus Christ our Lord. *Amen.*

The Epistle. Acts ix. 1—23.

The Gospel. Matth. xix. 27—30.

¶ *The Purification of St. Mary the Virgin.*

The Collect.

ALMIGHTY and everlasting God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in the substance of our flesh; so grant that we may be presented unto thee, with pure and clear minds, by Jesus Christ our Lord. *Amen.*

The Epistle.

(*The same that is appointed for the Sunday.*)

The Gospel. Luke ii. 22—41.

¶ *St. Matthias's Day.*

The Collect.

ALMIGHTY God, which in the place of the traitor

Judas didst choose thy faithful servant Saint Matthias to be of the number of the twelve Apostles : Grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

The Epistle. Acts i. 15—26.

The Gospel. Matth. xi. 25—30.

¶ *Annunciation of the Blessed Virgin Mary.*

The Collect.

WE beseech thee, Lord, pour thy grace into our hearts ; that, as we have known Christ thy Son's incarnation by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord. *Amen.*

The Epistle. Isa. vii. 10—16.

The Gospel. Luke i. 26—39.

¶ *St. Mark's Day.*

The Collect.

ALMIGHTY God, which hast instructed thy holy Church with the heavenly doctrine of thy Evan-

gelist Saint Mark: Give us grace that we be not like children, carried away with every blast of vain doctrine, but that we may be firmly established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7—17.

The Gospel. John xv. 1—12.

¶ *Sts. Philip and James's Day.*

The Collect.

ALMIGHTY God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, as thou hast taught St. Philip, and other the Apostles, through Jesus Christ our Lord. *Amen.*

The Epistle. James i. 1—13.

The Gospel. John xiv. 1—15.

¶ *St. Barnabas, Apostle.*

The Collect.

LORD Almighty, which hast endued thy holy Apostle Saint Barnabas with singular gifts of the Holy Ghost: Let us not be destitute of thy manifold

gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord.
Amen.

The Epistle. Acts xi. 22—30.

The Gospel. John xv. 12—17.

¶ *St. John Baptist.*

The Collect.

ALMIGHTY God, by whose providence thy servant Saint John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of penance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

The Epistle. Isa. xl. 1—12.

The Gospel. Luke i. 57—80.

¶ *St. Peter's Day.*

The Collect.

ALMIGHTY God, which by thy Son Jesus Christ

hast given to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops, Presbyters, and Ministers diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

The Epistle. Acts xii. 1—12.

The Gospel. Matth. xvi. 13—20.

¶ *St. James the Apostle.*

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father, and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy commandments, through Jesus Christ our Lord. (*Amen.*)

The Epistle. Acts xi. 27 to xii. 3.

The Gospel. Matth. xx. 20—29.

*St. Bartholomew the Apostle.**The Collect.*

O ALMIGHTY and everlasting God, which hast given grace to thine Apostle Saint Bartholomew, truly to believe and to preach thy word : Grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord. *Amen.*

The Epistle. Acts v. 12—17.

The Gospel. Luke xxii. 24—31.

¶ *St. Matthew the Apostle.**The Collect.*

ALMIGHTY God, which by thy blessed Son didst call Saint Matthew from the receipt of custom, to be an Apostle and Evangelist : Grant us grace to forsake all covetuous desires, and inordinate love of riches, and to follow thy said Son Jesus Christ ; who liveth and reigneth, &c. (*Amen.*)

The Epistle. 2 Cor. iv. 1—7.

The Gospel. Matth. ix. 9—14.

¶ *St. Michael and all Angels.**The Collect.*

EVERLASTING God, which hast ordained and constituted the services of all Angels and men in a wonderful order : Mercifully grant, that they which always do thee service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord. *Amen.*

The Epistle. Rev. xii. 7—13.

The Gospel. Matth. xviii. 1—11.

¶ *St. Luke the Evangelist.**The Collect.*

ALMIGHTY God, which calledst Saint Luke the physician, whose praise is in the Gospel, to be a physician of the soul : Grant, we beseech thee, that by the wholesome medicines of his doctrine all the diseases of our souls may be healed, through thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5—16.

The Gospel. Luke x. 1—7.

¶ *Sts. Simon and Jude, Apostles.*

The Collect.

ALMIGHTY God, which hast builded thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee through Jesus Christ our Lord. *Amen.*

The Epistle. Jude 1—9.

The Gospel. John xv. 17—27.

¶ *All Saints' Day.*

The Collect.

ALMIGHTY God, which hast knit together thy elect in one communion and fellowship, in the mystical body of thy Son Jesus Christ our Lord: Grant us grace so to follow thy holy saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Rev. vii. 2—13.

The Gospel. Matth. v. 1—13.

The Order of the Administration of the
LORD'S SUPPER, OR HOLY COMMUNION.

So many as intend to be partakers of the Holy Communion, shall signify their names to the Presbyter or Curate over night, or else in the morning afore the beginning of Morning Prayer, or immediately after.

And if any of those be an open and notorious evil-liver, so that the Church by him is offended, or have done any wrong to his neighbours by word or deed; the Presbyter or Curate, having knowledge thereof, shall call him and advertise him in any wise not to presume to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Church may thereby be satisfied, which afore was offended; and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Presbyter or Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness

and malice; the Presbyter or Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

The holy Table, having at the Communion-time a carpet, and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the Chancel or Church, where the Presbyter, standing at the north side or end thereof, shall say the Lord's Prayer, with this Collect following for due preparation.

OUR Father, &c. Amen.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, turning to the People, rehearse distinctly all the TEN COMMANDMENTS: the People all the while kneeling, and asking God's mercy for the transgression of every duty therein, either according to the letter or to the mystical importance of the said Commandment.*

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not make unto thee any graven image, or any likeness *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold *him* guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the Sabbath of the Lord thy God. *In it* thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them

is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not kill.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his

ox, nor his ass, nor any thing that is thy neighbour's.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shalt follow one of these two Collects for the King, and the Collect of the day; the Presbyter standing up, and saying,*

¶ Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon thy holy Catholic Church: and in this particular Church in which we live, so rule the heart of thy chosen servant *Charles*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord: who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom.

We humbly beseech thee so to dispose and govern the heart of *Charles* thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Immediately after the Collects, the Presbyter shall read the Epistle, saying thus : The Epistle (is) written in the chapter of _____ at the _____ verse. And when he hath done, he shall say : Here endeth the Epistle. And the Epistle ended, the Gospel shall be read, the Presbyter saying : The holy Gospel is written in the chapter of _____ at the _____ verse. And then the People, all standing up, shall say : Glory be to thee, O Lord. At the end of the Gospel, the Presbyter shall say : So endeth the holy Gospel. And the People shall answer : Thanks be to thee, O Lord. And the Epistle and Gospel being ended, shall be said or sung this Creed, all still reverently standing up.*

I BELIEVE in one God, the Father Almighty, Maker of Heaven and Earth, And of all things visible and invisible. And in one Lord Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance

with the Father, By whom all things were made. Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered, and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead : Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church : I acknowledge one Baptism for the remission of sins : And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

¶ *After the Creed, if there be no Sermon, shall follow one of the Homilies which shall hereafter be set forth by common authority. After such Sermon, Homily, or Exhortation, the Presbyter or Curate shall declare unto the People whether there be any Holy-days, or Fasting-days, the week following, and earnestly exhort them to remember the poor, saying (for the Offertory) one or mo of these Sentences following, as he thinketh most*

convenient by his discretion, according to the length or shortness of the time that the people are offering.

AND in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord : and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering : but unto Cain and to his offering he had not respect. *Gen. iv. 3, 4, 5.*

Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart, ye shall take my offering. *Exod. xxv. 2.*

Ye shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut. xvi. 16.*

David blessed the Lord before all the congregation, and said : Blessed *be* thou, O Lord God, for ever and ever. Thine, O Lord, *is* the greatness, and the glory, and the victory, and the majesty : for all *that is* in the heaven and in the earth, *is thine* : thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come of* thee, and of thine own do we give unto thee. I

know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. And now have I seen with joy thy people which are present here, to offer willingly unto thee. 1 *Chron.* xxix. 10, &c.

Give unto the Lord the glory due unto his name : bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father which is in heaven. *Matth.* vii. 12.

Jesus sat over against the treasury, and beheld how the people cast money into it : and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you,

that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance : but she of her want did cast in all that she had, *even* all her living. Mark xii. 41 to 44.

Who goeth a warfare any time at his own charges ? who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ? 1 *Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple ? and they which wait at the altar, are partakers with the altar ? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. 1 *Cor.* ix. 13, 14.

He which soweth sparingly, shall reap sparingly ; and he which soweth bountifully, shall reap bountifully. Every man, according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity : for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate

unto him that teacheth, in all good things. Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. *Gal. vi. 6, 7.*

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy : that they do good, that they be rich in good works, ready to distribute, willing to communicate : laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb. vi. 10.*

To do good, and to communicate, forget not : for with such sacrifices God is well pleased. *Heb. xiii. 16.*

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) one of the Church-wardens, shall receive the devotions of the People there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the*

bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service. And then he shall say,

¶ Let us pray for the whole state of Christ's church militant here in earth.

ALMIGHTY and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men : We humbly beseech thee most mercifully (*to accept our alms, and*) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and specially thy servant *Charles* our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

If there be no alms given to the poor, then shall the words (*of accepting our alms*) be left out unsaid.

Give grace, O heavenly Father, to all Bishops, Presbyters, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of

their life. [And we commend especially unto thy merciful goodness, the congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ.] And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee,

that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments ; that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow this Exhortation at certain times when the Presbyter or Curate shall see the People negligent to come to the Holy Communion.*

WE be come together at this time, dearly beloved brethren, to feed at the Lord's Supper ; unto the which in God's behalf I bid you all that be here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case

would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should return to God, will you excuse yourselves, and say that you be not ready? Consider earnestly with yourselves, how little such feigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of that heavenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did

vouchsafe to offer up himself by death upon the cross for our salvation ; even so it is our duty to celebrate and receive the holy Communion together in the remembrance of his death and sacrifice, as he himself commanded. Now, if you will in no wise thus do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so grievously in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness you will not add any more: which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God ? Truly, it is a great unthankfulness to say Nay when ye be called : but the fault is much greater when men stand by, and yet will not receive this holy Sacrament which is offered unto them. I pray you, what can this be else, but even to have the mysteries of Christ in derision ? It is said unto all, Take ye, and eat ; Take, and drink ye all of this : Do this in remembrance of me. With what face then, or with what countenance, shall ye hear these words ? What will this be

else, but a neglecting, a despising, and mocking of the testament of Christ? Wherefore rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves, from whom ye depart. Ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall, by God's grace, return to a better mind: for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

¶ *And sometime shall this be said also, at the discretion of the
Presbyter or Curate.*

DEARLY beloved, forasmuch as our duty is to render to Almighty God our Heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word, as by the holy Sacrament of his blessed body and blood: the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort

you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof ; and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage-garment required of God in holy scripture, and so come and be received as worthy partakers of such a heavenly table. The way and means thereto is, first to examine your lives and conversation by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there (to) bewail your own sinful lives, and confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction according to the uttermost of your powers for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at God's hand : for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is

requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience : therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discreet and learned Presbyter or Minister of God's word, and open his grief ; that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved, and that by the ministry of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Then shall the Presbyter say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians : how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament : (for then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we be one with Christ,

and Christ with us :) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, and come not to this holy table: lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself

even to the death upon the cross, for us miserable sinners, which lay in darkness and (the) shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and (a) continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Presbyter say to them that come to receive the holy Communion, this invitation.*

YOU that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near, and take this holy Sacrament to your comfort, (and) make your

humble confession to Almighty God before this congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the Presbyter himself, or the Deacon; both he and all the People kneeling humbly upon their knees.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution, as followeth.*

ALMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter also say,*

¶ Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all ye that labour, and are heavy-laden, and I will give you rest. *Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John iii. 16.*

¶ Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

¶ Hear also what St. John saith :

If any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. 1 *John* ii. 1, 2.

¶ *After which the Presbyter shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

¶ *Here shall follow the proper Preface, according to the time, if there be any especially appointed : or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

¶ PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as on this day for us : who by the operation of the Holy Ghost was made very man of the substance of the blessed Virgin Mary his

mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon the Ascension-Day, and seven days after.*

THROUGH thy most dearly-beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is thither might we also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord : according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness

of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations : whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks to thee, O Lord Almighty, and everlasting God. Which art one God, one Lord ; not one only Person, but three Persons in one substance : for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After which Prefaces shall follow immediately this Doxology.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts ; Heaven and earth are full of thy glory : glory be to thee, O Lord most high.

¶ *Then the Presbyter, standing up, shall say the Prayer of Consecration, as followeth. But then, during the time of Consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.*

ALMIGHTY God, our heavenly Father, which of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again : Hear us, O merciful Father, we most humbly beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify with thy Word and holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son ; so that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and blood. Who, in the night that he

was betrayed, *took bread*, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take eat, this is my body, which is given for you ; do this in remembrance of me. Likewise, after supper, he *took the cup*, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins : do this, as oft as ye shall drink it, in remembrance of me.

At these words [*took bread*] the Presbyter that officiates is to take the paten in his hand.

At these words [*took the cup*] he is to take the chalice in his hand, and lay his hand upon so much, be it in chalice or flagon, as he intends to consecrate.

¶ *Immediately after shall be said this Memorial, or Prayer of Oblation, as followeth.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make ; having in remembrance his blessed passion, mighty resurrection, and glorious ascension ; rendering unto thee most hearty thanks for the innumerable benefits procured unto

us by the same. And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord : by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught
us, we are bold to say,

OUR Father, which art in heaven, &c. Amen.

¶ *Then shall the Presbyter, kneeling down at God's board, say in
the name of all them that shall communicate, this Collect of
humble access to the holy Communion, as followeth.*

WE do not presume to come to this thy table, O
merciful Lord, trusting in our own righteousness,
but in thy manifold and great mercies. We be not
worthy so much as to gather up the crumbs under
thy table. But thou art the same Lord, whose
property is always to have mercy. Grant us there-
fore, gracious Lord, so to eat the flesh of thy dear
Son Jesus Christ, and to drink his blood, that our
sinful bodies may be made clean by his body, and
our souls washed through his most precious blood,
and that we may evermore dwell in him, and he in
us. *Amen.*

¶ *Then shall the Bishop, if he be present, or else the Presbyter
that celebrateth, first receive the Communion in both kinds
himself, and next deliver it to other Bishops, Presbyters, and
Deacons, (if any be there present,) that they may help him that*

celebrateth: and after to the People in due order, all humbly kneeling. And when he receiveth himself, or delivereth the bread to others, he shall say this benediction:

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

¶ *And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this benediction:*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

¶ *Here the party receiving shall say, Amen.*

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements, and then say this Collect of thanksgiving, as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we be very members incorporate in thy

mystical body, which is the blessed company of all faithful people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, Gloria in excelsis, in English, as followeth.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For

thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Presbyter (or Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *After the Divine Service ended, that which was offered shall be divided in the presence of the Presbyter and the Churchwardens: whereof one half shall be to the use of the Presbyter to provide him books of holy Divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that Church, or the public relief of their Poor, at the discretion of the Presbyter and Churchwardens.*

¶ *COLLECTS to be said after the Offertory, when there is no Communion; every such day one or more. And the same may be said also as often as occasion shall serve, after the Collects either of Morning and Evening Prayer, Communion, or Litany, by the discretion of the Presbyter or Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. *Amen.*

O ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued,

and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, which hast promised to hear the petitions of them that ask in thy Son's name, we beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon the Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general Prayer, (For the whole estate of Christ's Church militant here in earth,) and one or more of these Collects before rehearsed, as occasion shall serve.*

- ¶ *And there shall be no public celebration of the Lord's Supper, except there be a sufficient number to communicate with the Presbyter, according to his discretion.*
- ¶ *And if there be not above twenty persons in the parish, of discretion to receive the Communion: yet there shall be no Communion, except four, or three at the least, communicate with the Presbyter.*
- ¶ *And in Cathedral and Collegiate Churches, where be many Presbyters and Deacons, they shall all receive the Communion with the Presbyter that celebrates, every Sunday at the least, except they have a reasonable cause to the contrary.*
- ¶ *And to take away the superstition which any person hath or might have in the Bread and Wine; though it be lawful to have Wafer Bread, it shall suffice that the Bread be such as is usual: yet the best and purest Wheat Bread that conveniently may be gotten. And if any of the Bread and Wine remain, which is consecrated, it shall be reverently eaten and drunk by such of the Communicants only, as the Presbyter which celebrates shall take unto him; but it shall not be carried out of the Church. And to the end there may be little left, he that officiates is required to consecrate with the least; and then, if there be want, the words of consecration may be repeated again, over more, either Bread or Wine; the Presbyter beginning at these words in the Prayer of Consecration, (Our Saviour, in the night that he was betrayed, took, &c.)*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the parish.*
- ¶ *And note, that every Parishioner shall communicate at the*

least three times in the year, of which Pasch or Easter shall be one; and shall also receive the Sacraments, and observe other rites, according to the order in this book appointed.

¶ THE MINISTRATION OF BAPTISM,

To be used in the Church.

It appeareth, by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered, but at two times in the year, at Easter and Whitsuntide: at which times it was openly ministered in the presence of all the congregation. Which custom now being grown out of use, (although it cannot, for many considerations, be well restored again,) it is thought good to follow the same, as near as conveniently may be. Wherefore the people are to be admonished that it is most convenient that Baptism should not be ministered but upon Sundays and other Holy-days, when the most number of people may come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the English tongue. Nevertheless, (if necessity so require,) Children may at all times be baptized at home.

When there are Children to be baptized upon the Sunday or Holy-day, the Parents shall give knowledge over night, or in the morning, afore the beginning of Morning Prayer, to the Presbyter or Curate. And then the Godfathers, Godmothers, and people, with the Children, must be ready at the Font, either immediately

after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Presbyter or Curate by his discretion shall appoint. And then standing there, the Presbyter shall ask whether the children be baptized or no. If they answer, No, then shall the Presbyter say thus :

DEARLY beloved, forasmuch as all men be conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost : I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot have ; that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ *Then shall the Presbyter say,*

Let us pray.

ALMIGHTY and everlasting God, which of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ, didst

sanctify the flood Jordan, and all other waters, to the mystical washing away of sin : [Sanctify this

* The water in the Font shall be changed twice in the month at least : and before any child be baptized in the water so changed, the Presbyter or Minister shall say at the Font the words thus inclosed [] .

fountain of Baptism, thou which art the Sanctifier of all things.*] And further we beseech thee for thine infinite mercies, that thou wilt mercifully look upon these children. Sanctify them and wash them with the Holy Ghost, that they, being delivered from thy wrath, may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this

troublesome world, that finally they may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord.

Amen.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead : We call upon thee for these Infants, that they, coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and you shall

have ; seek, and you shall find ; knock, and it shall be opened unto you. So give now unto us that ask : let us that seek, find : open the gate unto us that knock : that these Infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal Kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the Presbyter say,*

¶ Hear the Words of the Gospel written by St. Mark in the tenth Chapter. (*ver.* 13—16.)

AT a certain time they brought, &c.

¶ *After the Gospel is read, the Presbyter or Minister shall make this brief Exhortation upon the words of the Gospel.*

FRIENDS, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him : how he exhorted all men to follow their innocency. You perceive how by his outward gesture and deed he declared his good will toward them. For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but steadfastly believe, that he will likewise favourably

receive these present Infants ; that he will embrace them with the arms of his mercy, that he will give unto them the blessing of eternal life, and make them partakers of his everlasting Kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father towards these Infants, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these Children to his holy Baptism ; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these Infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ ; who liveth and reigneth, with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Presbyter shall speak unto the Godfathers and Godmothers on this wise.*

WELL-BELOVED Friends, ye have brought these

children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them, to release them of their sins, to give them the Kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devil, and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ *Then shall the Presbyter demand of the Godfathers and Godmothers these Questions following.*

Dost thou forsake the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, (and) the carnal desires of the flesh, so that thou wilt not follow nor be led by them ?

Answer. I forsake them all.

Presbyter. Dost thou believe in God the Father Almighty, Maker of heaven and earth ? And in Jesus Christ, his only-begotten Son our Lord ?

And that he was conceived by the Holy Ghost, born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence he shall come again at the end of the world to judge the quick and the dead ? And dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death ?

Answer. All this I stedfastly believe.

Presbyter. Wilt thou be baptized in this faith ?

Answer. That is my desire.

¶ *Then shall the Presbyter say :*

O MERCIFUL God, grant that the old Adam in these Children may be so buried, that the new man may be raised up in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit, may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end.

Amen.

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, (of) the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy Church, and grant that all thy servants which shall be baptized in this water (which we here bless and dedicate in thy name to this spiritual washing) may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Presbyter shall take the Child in his hands, and ask the name: and, naming the Child, shall dip it in the water, so it be discreetly and warily done, saying,*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And if the Child be weak, it shall suffice to pour water upon it, saying the foresaid words,*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Presbyter shall make a cross upon the Child's forehead, saying,*

WE receive this Child into the Church of Christ, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and stoutly to resist sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

¶ *Then shall the Presbyter say,*

SEEING now, dearly beloved brethren, that these Children be regenerate, and grafted into the body of Christ's Church, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

¶ *Then shall be said,*

OUR_Father which art in heaven, &c. *Amen.*

¶ *Then shall the Presbyter say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin: that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be (an) inheritor of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *At the last end, the Presbyter, calling the Godfathers and Godmothers together, shall say this Exhortation following.*

FORASMUCH as these children have promised by you to forsake the devil and all his works, to believe in God, and to serve him: you must remember that it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these

things the better, ye shall call upon them to hear sermons: and chiefly you shall provide that they may learn the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe to his soul's health: and that these children may be virtuously brought up, to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him: that as he died and rose again for us, so should we which are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *The Presbyter or Minister shall command, that the Children be brought to the Bishop, to be confirmed of him, so soon as they can say, in their vulgar tongue, the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Catechism, which is set forth in this book for that purpose, according as it is there expressed.*

PRIVATE BAPTISM

Of them that are to be Baptized in Private Houses, in time of necessity, by the Presbyter or Minister of the Parish, or any other lawful Presbyter or Minister that can be procured.

The Pastors and Curates shall often admonish the people, that they defer not the Baptism of Infants any longer than the Sunday, or other Holy-day, next after the Child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warn them, that without great cause and necessity they procure not their children to be baptized at home in their houses. And when great need shall compel them so to do, then Baptism shall be administered on this fashion.

First, let the lawful Presbyter or Minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if time will suffer. And then, the Child being named by some one that is present, the said lawful Presbyter or Minister shall dip it in water, or pour water upon it, saying these words :

N. I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized*

again. But yet, nevertheless, if the Child which is after this sort baptized, do afterwards live, it is expedient that it be brought into the Church: to the intent that if the Presbyter or Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of Baptism by him privately before used; or if the Child were baptized by any other lawful Presbyter or Minister, that then the Presbyter of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized or no: in which case, if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Presbyter or Minister examine them further, saying:

By whom was the child baptized?

Who was present when the child was baptized?

And because some things essential to this Sacrament may happen to be omitted through fear or haste in such times of extremity, therefore I demand further of you,

With what matter was the child baptized?

With what words was the child baptized?

Whether think you the child to be lawfully and perfectly baptized?

¶ *And if the Presbyter or Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but*

shall receive him as one of the flock of the true Christian people, saying thus :

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child: which, being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

Mark x. 13—16.

AT a certain time they brought, &c.

¶ *After the Gospel is read, the Presbyter or Minister shall make this Exhortation upon the words of the Gospel.*

FRIENDS, you hear in this Gospel the words of our Saviour Christ: that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them: for he embraced them in

his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but stedfastly believe, that he hath likewise favourably received this present Infant: that he hath embraced him with the arms of his mercy; that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdom. Wherefore we, being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, toward this Infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught; and in declaration of our faith, let us recite the Articles contained in our Creed.

¶ *Here the Presbyter or Minister, with the Godfathers and Godmothers, shall say,*

¶ Our Father which art in heaven, &c. Amen.

¶ *Then shall the Presbyter demand the name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, forsake the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, (and) the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I forsake them all.

Presbyter. Dost thou, in the name of this Child, profess this faith: to believe in God, the Father Almighty, Maker of heaven and earth? And in Jesus Christ, his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the world to judge the quick and the dead? And do you, in his name, believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the Remission of Sins, the Resurrection of the Body, and everlasting Life after death?

Answer. All this I stedfastly believe.

¶ Let us pray.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy

Holy Spirit to this Infant, that he, being born again, and being made heir of everlasting salvation through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son; who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then shall the Presbyter or Minister make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as this Child hath promised by you to forsake the devil and all his works, to believe in God and to serve him; you must remember that it is your part and duty to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the English tongue, and all other things which a Christian man ought to know and believe to his soul's health: and that this Child may be virtuously brought up, to lead a godly and a Christian life; remembering alway that Baptism doth

represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him : that as he died and rose again for us, so should we, which are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

(And so forth, as in Public Baptism.)

¶ *But if they which bring the Infants to the Church, do make such uncertain answers to the Presbyter's questions, as that it cannot appear that the Child was baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism ;) then let the Presbyter baptize it in form above written concerning Public Baptism, saving that, at the dipping of the Child in the Font, he shall use this form of words :*

IF thou be not already baptized, N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ THE ORDER OF CONFIRMATION,

Or Laying on of Hands upon Children Baptized, and able to render an account of their Faith, according to the Catechism following.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, (according to St. Paul's doctrine, who teacheth that all things should be done in the Church to the edification of the same,) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments; and can also answer to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when Children come to the years of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves, with their own mouth, and with their own consent, openly before the Church, ratify and confirm the same; and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil; it is most meet to be ministered when Children come to that age, that partly by the

frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church in times past : whereby it was ordained that Confirmation should be ministered to them that were of perfect age ; that they, being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to Children by deferring of their Confirmation, he shall know for truth that it is certain, by God's word, that Children, being baptized, have all things necessary for their salvation, and be undoubtedly saved.

¶ A CATECHISM :

That is to say, an Instruction to be learned of every Child before he be brought to be Confirmed by the Bishop ; and to be used throughout the whole Church of Scotland.

Quest. WHAT is your name ?

Answ. N. or M.

Quest. Who gave you this name ?

Answ. My Godfathers and Godmothers in my Baptism ; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name: First, that I should forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Answ. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour: and I pray God to give me his grace, that I may continue in the same unto my life's end.

Quest. Rehearse the Articles of thy belief.

Answ. I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and

buried : he descended into hell. The third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty : from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost ; the holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief ?

Answ. First, I learn to believe in God the Father, who hath made me and all the world :

Secondly, in God the Son, who hath redeemed me and all mankind :

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be ?

Answ. Ten.

Quest. Which be they ?

Answ. THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold *him* guiltless, that taketh his Name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day *is* the Sabbath of the Lord thy God. *In it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother ; that thy

days may be long upon the land, which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Quest. What dost thou chiefly learn by these Commandments ?

Answ. I learn two things : my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God ?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour ?

Answ. My duty towards my neighbour, is to love

him as myself, and to do to all men as I would they should do unto me : to love, honour, and succour my father and mother : to honour and obey the King and his ministers : to submit myself to all my governors, teachers, spiritual pastors, and masters : to order myself lowly and reverently to all my betters : to hurt nobody by word nor deed : to be true and just in all my dealing : to bear no malice nor hatred in my heart : to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering : to keep my body in temperance, soberness, and chastity : not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Quest. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace ; which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Ans. OUR Father, &c. Amen.

Quest. What desirest thou of God in this Prayer ?

Answ. I desire my Lord God, our heavenly Father, who is the Giver of all goodness, to send his grace unto me, and to all people ; that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies : and that he will be merciful unto us, and forgive us our sins : and that it will please him to save and defend us in all dangers, ghostly and bodily : and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say *Amen*, So be it.

Quest. How many Sacraments hath Christ ordained in his Church ?

Answ. Two only, as generally necessary to salvation : that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word, *Sacrament* ?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts be there in a Sacrament ?

Answ. Two : the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form, in Baptism ?

Answ. Water : wherein the person baptized is dipped, or sprinkled with it, *in the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace ?

Answ. A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized ?

Answ. Repentance, whereby they forsake sin ; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are infants baptized, when, by reason of their tender age, they cannot perform them ?

Answ. Yes : they do perform them by their sureties, who promise and vow them both, in their names : which, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained ?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper ?

Answ. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified ?

Answ. The body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lord's Supper.

Quest. What are the benefits, whereof we are partakers thereby ?

Answ. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them which come to the Lord's Supper ?

Answ. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful

remembrance of his death ; and be in charity with all men.

¶ *So soon as the Children can say in their mother tongue the Articles of the Faith, the Lord's Prayer, the Ten Commandments, and also can answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in ; then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness of his confirmation. And the Bishop shall confirm them on this wise.*

CONFIRMATION, OR LAYING ON OF HANDS.

¶ *The Bishop shall say,*

OUR help is in the Name of the Lord :

Answer. Which hath made heaven and earth.

Bishop. Blessed be the name of the Lord :

Answer. Henceforth world without end.

Bishop. Lord, hear our prayers :

Answer. And let our cry come unto thee.

¶ Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins : Strengthen them, we beseech thee,

O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fulfil them, O Lord, with the Spirit of thy holy fear. *Amen.*

¶ *Then the Bishop shall lay his hand upon every Child severally, saying,*

DEFEND, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

¶ Let us pray.

ALMIGHTY and everliving God, which makest us both to will and to do those things that be good and acceptable unto thy Majesty : We make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles) we have laid our hands, to certify them by this sign of thy favour and gracious goodness toward them. Let thy fatherly hand, we beseech thee, ever be over them : let thy Holy Spirit ever be with them : and so lead them in the knowledge and obedience of thy

word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ; who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Bishop shall bless the Children, saying thus :*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *The Presbyter or Curate of every Parish, or some other at his appointment, shall diligently, upon Sundays and Holy-days, half an hour before Even-song, openly in the Church instruct and examine so many Children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Presbyter or Curate, until such time as they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for Children to be brought before him to any convenient place for their Confirmation, then shall the Presbyter or Curate of every Parish either bring or send in writing the names of all those Children of his Parish which can say the Articles of the Faith, the Lord's Prayer, and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism.*

¶ *And there shall none be admitted to the holy Communion until such time as he can say the Catechism, and be confirmed.*

¶ THE FORM OF SOLEMNIZATION OF MATRIMONY.

First, the Banns must be asked three several Sundays or Holy-days, in the time of service, the people being present after the accustomed manner.

And if the persons that should be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Presbyter or Curate of the one Parish shall not solemnize Matrimony betwixt them, without a certificate of the Banns being thrice asked from the Presbyter or Curate of the other Parish.

At the day appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours, and there the Presbyter shall say thus :

DEARLY beloved friends, we are gathered together here in the sight of God, and in the face of his Church, to join together this man and this woman in holy Matrimony: which is an honourable estate, instituted of God in Paradise, in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana

of Galilee; and is commended of St. Paul to be honourable among all men: and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God: duly considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body. Thirdly, for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity. Into the which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking to the persons that shall be married, he shall say,*

I REQUIRE and charge you (as you will answer at

the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you do know any impediment why you may not be lawfully joined together in Matrimony, (that) ye confess it. For be ye well assured, that so many as be coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

¶ *At which day of marriage, if any man do allege and declare any impediment why they may not be coupled together in Matrimony by God's law, or the laws of this realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation; then the Solemnization must be deferred unto such time as the truth be tried. If no impediment be alleged, then shall the Presbyter or Curate say unto the man,*

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as you both shall live?

¶ *The man shall answer,*

I will.

¶ *Then shall the Presbyter say unto the woman,*

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him and serve him, love, honour, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, as long as you both shall live?

¶ *The woman shall answer,*

I will.

¶ *Then shall the Presbyter or Minister say,*

Who giveth this woman to be married to this man?

¶ *And the Presbyter or Minister, receiving the woman at her father's or friend's hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other; the man first saying,*

I, N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us depart, according to God's holy ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman, taking again the man by the right hand, shall say,*

I, N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death do us depart, according to God's holy ordinance: and thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the man shall give unto the woman a Ring, laying the same upon the book, with the accustomed duty to the Presbyter and Clerk. And the Presbyter, taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, taught by the Presbyter, shall say,*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the man leaving the Ring upon the fourth finger of the woman's left hand, the Presbyter or Minister shall say,*

¶ Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy

servants, this man and this woman, whom we bless in thy name : that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge ;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter join their right hands together, and say,*

THOSE whom God hath joined together, let no man put asunder.

¶ *Then shall the Presbyter or Minister speak unto the people.*

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands ; I pronounce that they be man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the Presbyter or Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully

with his favour look upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Presbyter, Minister, or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psal. cxxviii.

BLESSED is every one, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

¶ *Or else this Psalm.*

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

¶ *The Psalm ended, and the man and the woman kneeling afore the Lord's Table, the Presbyter, standing at the Table, and turning his face toward them, shall say,*

LORD have mercy upon us.

Answer. Christ have mercy upon us.

Presbyter. Lord have mercy upon us.

¶ OUR Father which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Presbyter. O Lord, save thy servant and thy handmaid :

Answer. Which put their trust in thee.

Presbyter. O Lord, send them help from thy holy place :

Answer. And evermore defend them.

Presbyter. Be unto them a tower of strength :

Answer. From the face of their enemy.

Presbyter. O Lord, hear our prayer :

Answer. And let our cry come unto thee.

Presbyter. O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their minds ; that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessing upon these thy servants ; that they, obeying thy will, and alway being in safety under

thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

¶ *This prayer next following shall be omitted, where the woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased: We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children's children unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. *Amen.*

O GOD, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hast made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look merci-

fully upon these thy servants ; that both this man may love his wife according to thy word, as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh ; and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sarah, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter say,*

ALMIGHTY God, which at the beginning did create our first parents Adam and Eve, and did sanctify and join them together in marriage : Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a husband and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Presbyter or Minister shall read this that followeth.*

ALL ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

SAINT Paul, in his epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself: for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself. *Ephes. v. 25.*

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that be married : Husbands, love your wives, and be not bitter against them. *Coloss. iii. 19.*

Hear also what Saint Peter the Apostle of Christ, which was himself a married man, saith unto all men that are married : Ye husbands, dwell with your wives according to knowledge ; giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *1 Pet. iii. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned epistle to the Ephesians, teacheth you thus : Ye wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church : and he is the saviour of the body. Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. And again he saith, Let the wife reverence her husband. *Ephes. v. 22.*

And, in his epistle to the Colossians, Saint Paul

giveth you this short lesson: Ye wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Coloss. iii. 18.*

Saint Peter also doth instruct you very godly, thus saying: Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation *coupled* with fear. Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel: but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (1 *Pet. iii. 1.*)

¶ *The new-married persons, the same day of their Marriage, must receive the holy Communion.*

¶ THE ORDER FOR THE VISITATION OF
THE SICK.

The Presbyter, entering into the Sick person's house, shall say,
PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the Sick man's presence, he shall say,*
kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord ; spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Our Father, which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil ; for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Presbyter. O Lord, save thy servant :

Answer. Which putteth his trust in thee.

Presbyter. Send him help from thy holy place :

Answer. And evermore mightily defend him.

Presbyter. Let the enemy have none advantage of him :

Answer. Nor the wicked approach to hurt him.

Presbyter. Be unto him, O Lord, a strong tower :

Answer. From the face of his enemy.

Presbyter. O Lord, hear our prayers :

Answer. And let our cry come unto thee.

Presbyter. O LORD, look down from heaven ; behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour : extend thy accustomed goodness to this thy servant, which is grieved with sickness ; visit him, O Lord, as thou didst visit Peter's wife's mother, and the captain's servant. So visit and restore to this sick person his former health, (if it be thy will ;) or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting. *Amen.*

¶ *Then shall the Presbyter or Minister exhort the Sick person after this form, or other like :*

DEARLY beloved, know this, that Almighty God is

the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will. it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Presbyter or Curate may end his exhortation in this place.*

TAKE, therefore, in good worth the chastisement of the Lord. For whom the Lord loveth, he chastiseth; yea, as Saint Paul saith, he scourgeth every son which he receiveth. If ye endure chastisement, he

offereth himself unto you, as unto his own children. What son is he that the father chastiseth not? If ye be not under correction, (whereof all true children are partakers,) then are ye bastards, and not children. Therefore, seeing that when our carnal fathers do correct us, we reverently obey them; shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do chastise us after their own pleasure; but he doth chastise us for our profit, to the intent he may make us partakers of his holiness. These words, good brother, are God's words, and written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory, before he was crucified. So truly our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death,

and dwell with him in everlasting life. Now, therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons ; I require you to examine yourself and your state, both toward God and man : so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand, for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore, I shall shortly rehearse the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Presbyter or Minister shall rehearse the Articles of the Faith, saying thus :

Dost thou believe in God the Father Almighty ?

(And so forth, as it is in Baptism.)

¶ *Then shall the Presbyter or Minister examine whether he be in charity with all the world : exhorting him to forgive from the bottom of his heart all persons that have offended him ; and if he have offended other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make*

amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his will; and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietness of his executors. But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.

¶ *These words before rehearsed, may be said before the Presbyter or Minister begin his prayer, as he shall see cause.*

¶ *The Presbyter or Minister may not forget nor omit to move the Sick person (and that most earnestly) to liberality towards the poor.*

¶ *Here shall the Sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the Presbyter shall absolve him after this sort:*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And then the Presbyter shall say this Collect following.*

¶ Let us pray.

O MOST merciful God, which, according to the multitude of thy mercies, dost so put away the

sins of those which truly repent, that thou rememberest them no more : Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness. Preserve and continue this sick member in the unity of the Church : consider his contrition, accept his tears, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins ; but when the hour of his dissolution is come, take him unto thy favour, through the merits of thy most dearly-beloved Son Jesus Christ. *Amen.*

¶ *Then shall the Presbyter or Minister say this Psalm.*

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, do I put my trust, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

Adding this :

O SAVIOUR of the world, save us, which by thy cross and precious blood has redeemed us ; help us, we beseech thee, O God.

¶ *Then shall the Presbyter or Minister say :*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ THE COMMUNION OF THE SICK.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life ; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Presbyters or Curates shall diligently from time to time, but specially in the plague-time, exhort their parishioners to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ : which if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the Sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house ; then he must give knowledge over night, or else early in the morning, to the Presbyter or Curate, signifying also how many be appointed to communicate with

him. And having a convenient place in the Sick man's house, where the Presbyter or Curate may reverently minister, and a sufficient number (at least two or three) to receive the Communion with the Sick person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

ALMIGHTY, everliving God, Maker of mankind, which dost correct those whom thou dost love, and chastisest every one whom thou dost receive : We beseech thee to have mercy upon this thy servant, visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will ; and (that) whensoever his soul shall depart from his body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou, &c.

The Gospel. John v. 24.

VERILY, verily I say unto you, &c.

¶ *At the time of the distribution of the holy Sacrament, the Presbyter shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick.*

- ¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Presbyter or Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; then the Presbyter or Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, altho' he do not receive the Sacrament with his mouth.*
- ¶ *When the Sick person is visited, and receiveth the holy Communion, all at one time, then the Presbyter, for more expedition, shall cut off the form of the Visitation at the Psalm, (In thee, O Lord, do I put my trust,) and go straight to the Communion.*
- ¶ *In the time of Plague, Sweat, or such other like contagious times of sicknesses or diseases, when none of the parish or Neighbours can be gotten to communicate with the Sick in their houses for fear of the infection; upon special request of the diseased, the Presbyter or Minister may alone communicate with him.*
-

¶ THE ORDER FOR THE BURIAL OF THE DEAD.

¶ *The Presbyter, meeting the Corpse at the Church-stile, shall say, or else the Presbyter and Clerks shall sing, and so go either into the Church, or towards the grave :*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall not die for ever. John xi. 25.

I KNOW *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25.

WE brought nothing into this world, *and* it is certain we can carry nothing out. 1 Tim. vi. 7. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. Job i. 21.

¶ *When they come to the grave, while the Corpse is made ready to be laid into the earth, the Presbyter shall say, or the Presbyter and Clerks shall sing :*

MAN that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and

is cut down : he fleeth also as a shadow, and continueth not. (Job xiv. 1, 2.) In the midst of life, we be in death : of whom may we seek for succour, but of thee, O Lord, which for our sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts ; shut not up thy merciful eyes to our prayers : but spare us, Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then, while the earth shall be cast upon the body by some standing by, the Presbyter shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ : who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven saying unto me, Write, From henceforth, blessed are the dead which die in the Lord: even so, saith the Spirit; that they rest from their labours. Rev. xiv. 13.

¶ *Then shall follow this Lesson, taken out of the 15th chapter to the Corinthians, the first Epistle, (ver. 20 to the end.)*

CHRIST is risen from the dead, &c.

¶ *The Lesson ended, the Presbyter shall say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, &c. And lead us not into temptation.

Answ. But deliver us from evil. Amen.

Presbyter.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: We give thee hearty thanks for that it hath pleased thee to deliver this (N.) our brother out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect,

and to hasten thy kingdom: that we, with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live though he die, and whosoever liveth, and believeth in him, shall not die eternally; who also taught us by his holy Apostle St. Paul, not to be sorry as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that, at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father,

through Jesus Christ, our Mediator and Redeemer.
Amen.

¶ THE THANKSGIVING OF WOMEN AFTER
CHILDBIRTH,

Commonly called, *The Churching of Women.*

¶ *The Woman shall come into the Church, and there shall kneel down in some convenient place, nigh unto the place where the Lord's Table standeth; and the Presbyter, standing by her, shall say these words, or such like, as the case shall require.*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Childbirth; ye shall therefore give hearty thanks unto God and pray.

¶ *Then shall the Presbyter say this Psalm following. Or else Psalm the 27th.*

Psalm cxxi.

I WILL lift up mine eyes, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Presbyter. O Lord, save this woman thy servant :

Answer. Which putteth her trust in thee.

Presbyter. Be thou to her a strong tower :

Answer. From the face of her enemy.

Presbyter. O Lord, hear our prayer :

Answer. And let our cry come unto thee.

Presbyter.

¶ Let us pray.

O ALMIGHTY God, which hast delivered this woman thy servant from the great pain and peril of child-birth: Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk in her vocation according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The Woman that cometh to give her thanks, it is convenient that she receive the holy Communion, if there be any at that time.*

A COMMINATION AGAINST SINNERS,

With certain Prayers to be used divers times in the year, and especially on the First Day of Lent, commonly called Ash-Wednesday.

¶ *After Morning Prayer the People being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner: which ended, the Presbyter shall go into the pulpit, and say thus, the people sitting and attending with reverence.*

BRETHREN, in the primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners were put to open penance, and did humbly submit themselves to undergo punishment in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

In the stead whereof, until the said discipline may be restored again, (which thing is much to be wished,) it is thought good that at this time in your presence should be read the general sentences of God's cursing against impenitent sinners, gathered out of the 27th chapter of Deuteronomy, and other places of Scripture, and that ye should answer to every sentence, *Amen*; to the intent that you, being

admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous days, fleeing from such vices, for the which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it. *Deut.* xxvii. 15.

¶ *And the people shall answer and say, Amen.*

Presbyter. Cursed is he that curseth his father and mother. *Deut.* xxvii. 16 ; *Prov.* xx. 20.

Answer. Amen.

Presbyter. Cursed is he that removeth away the mark of his neighbour's land. *Deut.* xxvii. 17.

Answer. Amen.

Presbyter. Cursed is he that maketh the blind to go out of his way. *Deut.* xxvii. 18.

Answer. Amen.

Presbyter. Cursed is he that in judgment hindereth, stoppeth, or perverteth the right of the stranger, of them that be fatherless, and of widows. *Deut.* xxvii. 19.

Answer. Amen.

Presbyter. Cursed is he that smiteth his neighbour secretly. *Deut.* xxvii. 24.

Answer. Amen.

Presbyter. Cursed is he that lieth with his neighbour's wife. *Lev.* xx. 10.

Answer. Amen.

Presbyter. Cursed is he that taketh reward to slay the soul of innocent blood. *Deut.* xxvii. 25.

Answer. Amen.

Presbyter. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* xvii. 5.

Answer. Amen.

Presbyter. Cursed are the unmerciful, the fornicators and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners. *Matt.* xxv. 41 ; 1 *Cor.* vi. 9, 10 ; *Gal.* v. 19, 20, 21 ; *Psal.* xv. 3.

Answer. Amen.

Presbyter. Now seeing that all they be accursed, (as the prophet David beareth witness, *Psal.* cxix.) which do err and go astray from the commandments of God ; let us (remembering the dreadful judgment

hanging over our heads, and being always at hand) return unto our Lord God with all contrition and meekness of heart, bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees ; so that every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. *Matt.* iii. 10.

It is a fearful thing to fall into the hands of the living God. *Heb.* x. 31. For upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest ; this shall be the portion of their cup. *Psal* xi. 6. For, lo ! the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. *Isa.* xxvi. 21. But who may abide the day of his coming ? Who shall be able to endure when he appeareth ? *Mal.* iii. 2. His fan is in his hand, and he will purge his floor, and gather his wheat into the barn ; but he will burn the chaff with unquenchable fire. *Matt.* iii. 12. The day of the Lord cometh as a thief in the night ; and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and

they shall not escape. 1 *Thess.* v. 2, 3. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves ; which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. *Rom.* ii. 4, 5. Then shall they call upon me, saith the Lord, but I will not hear ; they shall seek me early, but they shall not find me : and that because they hated knowledge, and received not the fear of the Lord ; but abhorred my counsel, and despised my correction. *Prov.* i. 28, 29, 30. Then shall it be too late to knock, when the door shall be shut ; and too late to cry for mercy, when it is the time of justice. *Matt.* xxv. 10, 11, 12. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels ! *Matt.* xxv. 41.

Therefore, brethren, take we heed betime, while the day of salvation lasteth ; 2 *Cor.* vi. 2. for the night cometh, when none can work. *John* ix. 4. But let us, while we have the light, believe in the light, and walk as the children of the light ; *John*

xii. 35, 36. that we be not cast into utter darkness, where is weeping and gnashing of teeth. *Matth.* xxv. 30. Let us not abuse the goodness of God, which calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a whole mind and true heart we return unto him. For though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool. *Isa.* i. 18.

Turn you clean, saith the Lord, from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn you then, and ye shall live. *Ezek.* xviii. 30, 31, 32.

Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sins. *1 John* ii. 1, 2. For he was wounded for our offences, and smitten for our wickedness. *Isa.* liii. 5. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners, assuring

ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, *Matth.* xi. 29, 30. to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit, seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious kingdom. *Matth.* xxv. 33, 34. Unto the which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ *Then shall they all kneel upon their knees; and the Presbyter and Clerks, kneeling where they are accustomed to say the Litany, shall say this Psalm. Miserere mei, Deus. Psal. li.*

HAVE mercy upon me, O God, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, &c. And lead us not into temptation.

Answer. But deliver us from evil. Amen.

Presbyter. O Lord, save thy servants :

Answer. Which put their trust in thee.

Presbyter. Send unto them help from above :

Answer. And evermore mightily defend them.

Presbyter. Help us, O God, our Saviour :

Answer. And for the glory of thy name's sake deliver us ; be merciful unto us sinners, for thy name's sake.

Presbyter. O Lord, hear our prayer :

Answer. And let our cry come unto thee.

¶ Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those which confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God and merciful Father, which

hast compassion of all men, and hatest nothing that thou hast made ; which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved : Mercifully forgive us our trespasses, receive and comfort us which be grieved and wearied with the burden of our sin. Thy property is to have mercy : to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord ; spare thy people whom thou hast redeemed. Enter not into judgment with thy servants, but turn thine anger from us ; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the
Presbyter or Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage

be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

FINIS.

THE
P S A L T E R,
OR,
Psalmes of David:

ACCORDING
To the last Translation in *King*
· J A M E S
his time.

As they shall be said or sung throughout
all the CHURCHES of Scotland.



EDINBURGH,
Printed by ROBERT YOUNG, Printer to the
KINGS most excellent MAJESTIE.
ANNO M.DC.XXXVI.
CUM PRIVILEGIO.

THE
P S A L T E R,
OR,
Psalmes of David :

After the Tranflation set forth by authority in *King JAMES* his time of blessed memory.

As it shall be said or sung throughout all the CHURCHES of Scotland.



EDINBURGH,
Printed by ROBERT YOUNG, Printer to the
KINGS most excellent MAJESTIE.

ANNO M.DC.XXXVI.

CUM PRIVILEGIO.

THE PSALMS OF DAVID.

MONTH, THE FIRST DAY.

MORNING PRAYER.

- Beatus vir, qui non abiit.* Psal. i.
Quare fremuerunt gentes? Psal. ii.
Domine, quid? Psal. iii.
Cum invocarem. Psal. iv.
Verba mea auribus. Psal. v.

EVENING PRAYER.

- Domine, ne in furore.* Psal. vi.
Domine, Deus meus. Psal. vii.
Domine, Dominus. Psal. viii.
-

MONTH, THE SECOND DAY.

MORNING PRAYER.

- Confitebor tibi.* Psal. ix.
Ut quid, Domine? Psal. x.
In Domino confido. Psal. xi.

EVENING PRAYER.

Salvum me fac. Psal. xii.
Usquequo, Domine. Psal. xiii.
Dixit insipiens. Psal. xiv.

MONTH, THE THIRD DAY.

MORNING PRAYER.

omine, quis habitabit? Psal. xv.
Conserva me. Psal. xvi.
Exaudi, Domine, justitiam. Psal. xvii.

EVENING PRAYER.

Diligam te. Psal. xviii.

MONTH, THE FOURTH DAY.

MORNING PRAYER.

Cæli enarrant. Psal. xix.
Exaudiat te Dominus. Psal. xx.
Domine, in virtute. Psal. xxi.

EVENING PRAYER.

Deus, Deus meus. Psal. xxii.
Dominus regit me. Psal. xxiii.

MONTH, THE FIFTH DAY.

MORNING PRAYER.

Domini est terra. Psal. xxiv.*Ad te, Domine.* Psal. xxv.*Judica me, Domine.* Psal. xxvi.

EVENING PRAYER.

Dominus illuminatio. Psal. xxvii.*Ad te, Domine.* Psal. xxviii.*Afferte Domino.* Psal. xxix.

MONTH, THE SIXTH DAY.

MORNING PRAYER.

Exaltabo te, Domine. Psal. xxx.*In te, Domine, speravi.* Psal. xxxi.

EVENING PRAYER.

Beati quorum. Psal. xxxii.*Exultate, justi.* Psal. xxxiii.*Benedicam Domino.* Psal. xxxiv.

MONTH, THE SEVENTH DAY.

MORNING PRAYER.

Judica me, Domine. Psal. xxxv.*Dixit injustus.* Psal. xxxvi.

EVENING PRAYER.

Noli æmulari. Psal. xxxvii.

MONTH, THE EIGHTH DAY.

MORNING PRAYER.

Domine, ne in furore. Psal. xxxviii.

Dixi, Custodiam. Psal. xxxix.

Expectans expectavi. Psal. xl.

EVENING PRAYER.

Beatus qui intelligit. Psal. xli.

Quemadmodum. Psal. xlii.

Judica me, Deus. Psal. xliii.

MONTH, THE NINTH DAY.

MORNING PRAYER.

Deus, auribus. Psal. xliv.

Eruclavit cor meum. Psal. xlv.

Deus noster refugium. Psal. xlvi.

EVENING PRAYER.

Omnes gentes, plaudite. Psal. xlvii.

Magnus Dominus. Psal. xlviii.

Audite hæc omnes. Psal. xlix.

MONTH, THE TENTH DAY.

MORNING PRAYER.

- Deus deorum.* Psal. l.
Miserere mei, Deus. Psal. li.
Quid gloriaris? Psal. lii.

EVENING PRAYER.

- Dixit insipiens.* Psal. liii.
Deus, in nomine. Psal. liv.
Exaudi, Deus. Psal. lv.
-

MONTH, THE ELEVENTH DAY.

MORNING PRAYER.

- Miserere mei, Deus.* Psal. lvi.
Miserere mei, Deus. Psal. lvii.
Si verè utique. Psal. lviii.

EVENING PRAYER.

- Eripe me de inimicis.* Psal. lix.
Deus, repulisti nos. Psal. lx.
Exaudi, Deus. Psal. lxi.
-

MONTH, THE TWELFTH DAY.

MORNING PRAYER.

Nonne Deo. Psal. lxii.*Deus, Deus meus.* Psal. lxiii.*Exaudi, Deus.* Psal. lxiv.

EVENING PRAYER.

Te decet hymnus. Psal. lxv.*Jubilate Deo.* Psal. lxvi.*Deus misereatur.* Psal. lxvii.

MONTH, THE THIRTEENTH DAY.

MORNING PRAYER.

Exurgat Deus. Psal. lxviii.

EVENING PRAYER.

Salvum me fac. Psal. lxix.*Deus in adjutorium.* Psal. lxx.

MONTH, THE FOURTEENTH DAY.

MORNING PRAYER.

In te, Domine, speravi. Psal. lxxi.*Deus, judicium.* Psal. lxxii.

EVENING PRAYER.

Quàm bonus Israel. Psal. lxxiii.

Ut quid, Deus? Psal. lxxiv.

MONTH, THE FIFTEENTH DAY.

MORNING PRAYER.

Confitebimur tibi. Psal. lxxv.

Notus in Judæâ. Psal. lxxvi.

Voce meâ ad Dominum. Psal. lxxvii.

EVENING PRAYER.

Attendite, popule. Psal. lxxviii.

MONTH, THE SIXTEENTH DAY.

MORNING PRAYER.

Deus, venerunt. Psal. lxxix.

Qui regis Israel. Psal. lxxx.

Exultate Deo. Psal. lxxxii.

EVENING PRAYER.

Deus, stetit. Psal. lxxxii.

Deus, quis similis? Psal. lxxxiii.

Quàm dilecta! Psal. lxxxiv.

Benedixisti, Domine. Psal. lxxxv.

MONTH, THE SEVENTEENTH DAY.

MORNING PRAYER.

Inclina, Domine. Psal. lxxxvi.
Fundamenta ejus. Psal. lxxxvii.
Domine Deus. Psal. lxxxviii.

EVENING PRAYER.

Misericordias Domini. Psal. lxxxix.

MONTH, THE EIGHTEENTH DAY.

MORNING PRAYER.

Domine, refugium. Psal. xc.
Qui habitat. Psal. xci.
Bonum est confiteri. Psal. xcii.

EVENING PRAYER.

Dominus regnavit. Psal. xciii.
Deus ultionum. Psal. xciv.

MONTH, THE NINETEENTH DAY.

MORNING PRAYER.

Venite, exultemus. Psal. xcv.
Cantate Domino. Psal. xcvi.
Dominus regnavit. Psal. xcvii.

EVENING PRAYER.

Cantate Domino Psal. xcvi.
Dominus regnavit. Psal. xcix.
Jubilate Deo. Psal. c.
Misericordiam et judicium. Psal. ci.

MONTH, THE TWENTIETH DAY.

MORNING PRAYER.

Domine, exaudi. Psal. cii.
Benedic, anima. Psal. ciii.

EVENING PRAYER.

Benedic, anima mea. Psal. civ.

MONTH, THE TWENTY-FIRST DAY.

MORNING PRAYER.

Confitemini Domino. Psal. cv.

EVENING PRAYER.

Confitemini Domino. Psal. cvi.

MONTH, THE TWENTY-SECOND DAY.

MORNING PRAYER.

Confitemini Domino. Psal. cvii.

EVENING PRAYER.

Paratum cor meum. Psal. cviii.*Deus laudum.* Psal. cix.

MONTH, THE TWENTY-THIRD DAY.

MORNING PRAYER.

Dixit Dominus. Psal. cx.*Confitebor tibi.* Psal. cxi.*Beatus vir.* Psal. cxii.*Laudate, pueri.* Psal. cxiii.

EVENING PRAYER.

In exitu Israel. Psal. cxiv.*Non nobis, Domine.* Psal. cxv.

MONTH, THE TWENTY-FOURTH DAY.

MORNING PRAYER.

Dilexi, quoniam. Psal. cxvi.*Laudate Dominum.* Psal. cxvii.*Confitemini Domino.* Psal. cxviii.

EVENING PRAYER.

Beati immaculati. Psal. cxix.*In quo corriget?*

*Retribuere servo tuo.
Adhesit pavimento.*

MONTH, THE TWENTY-FIFTH DAY.

MORNING PRAYER.

*Legem pone.
Et veniat super me.
Memor esto servi tui.
Portio mea, Domine.
Bonitatem fecisti.*

EVENING PRAYER.

*Manus tuæ fecerunt me.
Defecit anima mea.
In æternum, Domine.
Quomodo dilexi !*

MONTH, THE TWENTY-SIXTH DAY.

MORNING PRAYER.

*Lucerna pedibus meis.
Iniquos odio habui.
Feci iudicium.
Mirabilia.
Justus es, Domine.*

EVENING PRAYER.

*Clamavi in toto corde meo.**Vide humilitatem.**Principes persecuti sunt.**Appropinquet deprecatio.*

MONTH, THE TWENTY-SEVENTH DAY.

MORNING PRAYER.

Ad Dominum. Psal. cxx.*Levavi oculos.* Psal. cxxi.*Lætatus sum.* Psal. cxxii.*Ad te levavi oculos meos.* Psal. cxxiii.*Nisi quia Dominus.* Psal. cxxiv.*Qui confidunt.* Psal. cxxv.

EVENING PRAYER.

In convertendo. Psal. cxxvi.*Nisi Dominus.* Psal. cxxvii.*Beati omnes.* Psal. cxxviii.*Sæpe expugnaverunt.* Psal. cxxix.*De profundis.* Psal. cxxx.*Domine, non est.* Psal. cxxxxi.

MONTH, THE TWENTY-EIGHTH DAY.

MORNING PRAYER.

Memento, Domine. Psal. cxxxii.
Ecce, quàm bonum. Psal. cxxxiii.
Ecce, nunc. Psal. cxxxiv.
Laudate nomen. Psal. cxxxv.

EVENING PRAYER.

Confitemini. Psal. cxxxvi.
Super flumina. Psal. cxxxvii.
Confitebor tibi. Psal. cxxxviii.

MONTH, THE TWENTY-NINTH DAY.

MORNING PRAYER.

Domine, probâsti. Psal. cxxxix.
Eripe me, Domine. Psal. cxl.
Domine, clamavi. Psal. cxli.

EVENING PRAYER.

Voce meâ ad Dominum. Psal. cxlii.
Domine, exaudi. Psal. cxliii.

MONTH, THE THIRTIETH DAY.

MORNING PRAYER.

Benedictus Dominus. Psal. cxliv.

Exaltabo te, Deus. Psal. cxlv.

Lauda, anima mea. Psal. cxlvi.

EVENING PRAYER.

Laudate Dominum. Psal. cxlvii.

Laudate Dominum. Psal. cxlviii.

Cantate Domino. Psal. cxlix.

Laudate Dominum. Psal. cl.

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